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THE JERUSALEM POST MAGAZINE

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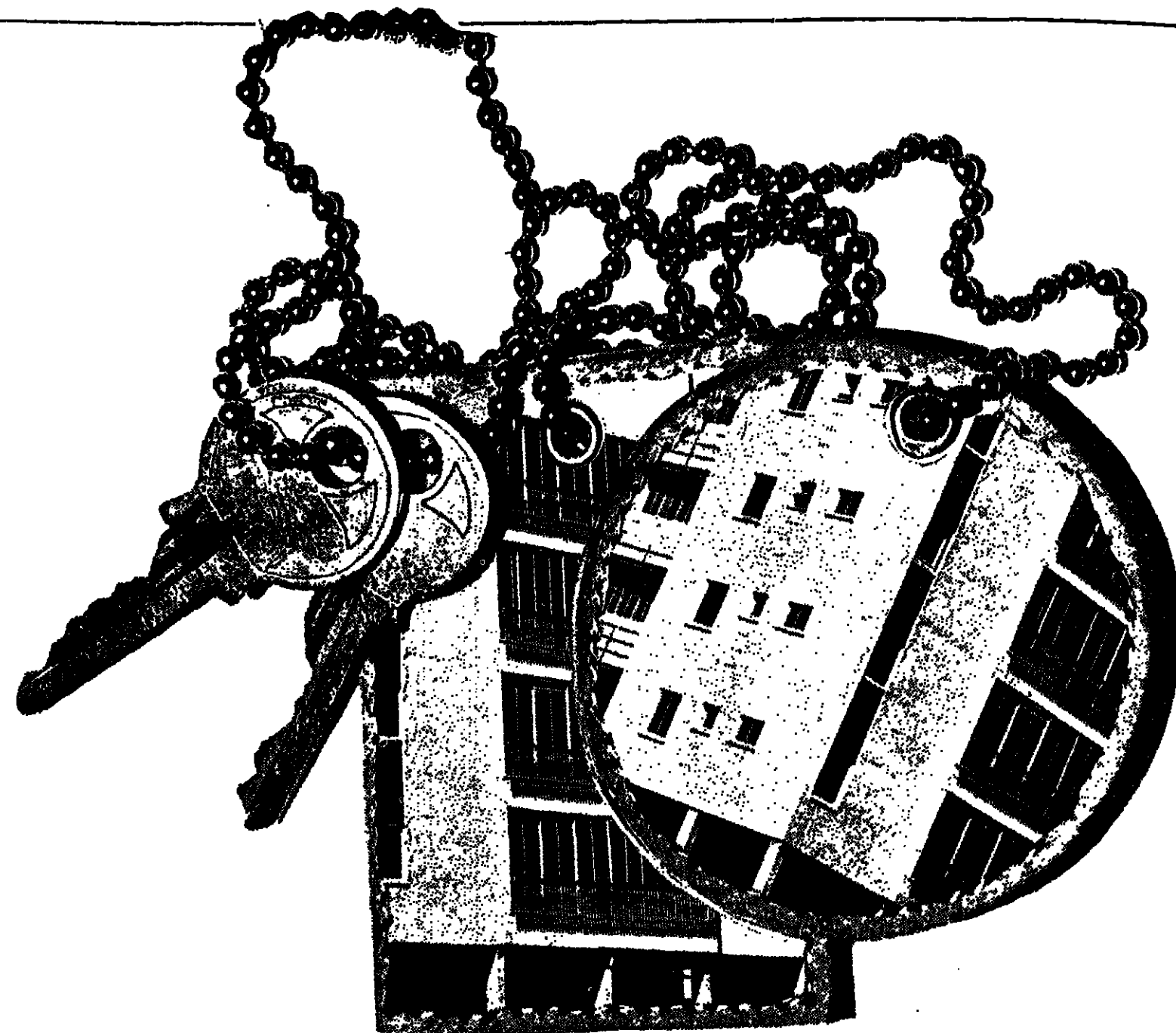
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Photo by Shlomo Arad.

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By SAM LIPSKI
Jerusalem Post Correspondent

WASHINGTON. —
THE arrival in Washington to-
day of Hafez Ismail, Presi-
dent Sadat's special adviser, puts
next week's visit by Prime Min-
ister Golda Meir in a different
light. Having assumed that she
would be following the relatively
uneventful talks King Hussein
held here a fortnight ago, Mid-
dle East watchers are now ad-
justing their perspective. Could
it be that the long-awaited break-
through towards talks, however
indirect, between Egypt and Is-
rael is at hand? Or will Mr.
Ismail come bearing not the
gifts of Cairo's willingness to
start negotiating an interim set-
tlement, but a replay of the
known Egyptian position?

If American officials do ex-
pect a breakthrough, then, for
once, they are not letting on and
are managing to restrain their
enthusiasm. Israeli diplomats doubt
that Egypt has decided to drop
her declared insistence on an Is-
raeli commitment to withdrawal
in advance of talks, and on the
need for linkage between any
indirect agreement and an over-
all peace treaty. Both demands
have of course been unacceptable
to Jerusalem.

But everyone is allowing for
surprises. Perhaps, some observ-
ers suggest, the rapidly changing
pattern of international relations
— dramatized once again this
week by the peripatetic Henry
Kissinger — has finally made a
resounding impact in Cairo. Per-
haps President Sadat has con-
cluded that he has indeed been
denied the military option, and
that his best hope for a political
solution lies in cooperation with
Washington. Clearly, until Mr.
Ismail has seen President Nixon
and Secretary of State William
Rogers, and until the results of
their discussions are made known,
much is speculation.

Changed atmosphere
What is certain, however, is
that Mrs. Meir will be seeing
President Nixon next week in
circumstances quite different
from her previous three White
House sessions. In particular,
the contrast with her December 1972
talks could not be more marked.
It is not only in small matters
of atmosphere and tone that the
changes can be noticed. The Is-
raeli leader will take up resi-
dence in Blair House, across Penn-
sylvania Avenue from the White
House and the official mark of
presidential favour, instead of in
her familiar hotel in Washington,
the Shoreham.

It is understood that the White
House has made a presidential
flat available to Mrs. Meir for
travel while in the United States.
Israel with the Phantoms, Mr.
Thus, in all the subtle and not
so subtle ways that Mr. Nixon
has at his command, and which

Trusting — and watching

he has demonstrated in his treat-
ment of foreign dignitaries in the
past, Mrs. Meir will be made to
feel very welcome.
More important than the at-
mosphere will be the down-to-
earth fact of the convergence of
interests between President Nixon
and Mrs. Meir across a wide
range of bi-lateral and interna-
tional issues. Both Israeli and
American officials have made the
point repeatedly in the last 12
months that relations between
the two countries have never
been better. Israel is getting
everything it has requested in
military assistance; it is confi-
dent of improving the level of
economic assistance for 1974; and
the U.S. is backing Israel on the
diplomatic fundamentals.

It all seems so encouraging
that one is apt to forget what
the situation was like in the win-
ter of 1971, when a rather tense
and very determined Mrs. Meir
arrived in Washington at a low
point in U.S.-Israeli relations.
Accusations and counter-accusa-
tions were in the air, bad faith
was suspected on both sides, and
recriminations were common.

I recall talking in late Novem-
ber to one State Department of-
ficial, who was particularly in-
censed at the personal attacks on
Secretary of State Rogers. These
reached a shrill pitch amongst
some Israeli officials and sections
of the press, where he was ac-
cused of anti-Semitism. My diplo-
mat was very gloomy about the
outcome of Mrs. Meir's visit, and
saw little chance that Mr. Nixon
would agree to Israel's requests
for the Phantom jets and for
political support after Mrs. Meir
returned to Israel and a new re-
lationship was obviously in the
making. I asked the same of-
ficial how he accounted for it.
Was there perhaps something to
be said for bargaining at the top,
for the institution of summitry?
The American diplomat smiled re-
luctantly and said: "Let's just say
that Mrs. Meir makes a very
good case, and that Mr. Nixon
knows one when he hears it."

It is worth recalling also that
there was a twofold signifi-
cance to that December 1971 turn-
ing-point. In agreeing to supply
Israel with the Phantoms, Mr.
Nixon made it perfectly clear that
the U.S. would unequivocally un-
derwrite Israel's deterrent
strength on the battlefield.
But just as significantly in
the long-term Mr. Nixon accepted
the basic Israeli position of wil-
lingness to negotiate without
pre-conditions and pledged that
the U.S. would not try to impose
such conditions. This pledge was
elaborated in the follow-up dis-
cussions in January 1972, between
Ambassador Yitzhak Rabin and
Assistant Secretary of State Jo-
seph Blase, and the understandings
reached between the two became
the subject of an important ex-
change of diplomatic memoranda.
The Israeli interpretation of
these memoranda is that the U.S.
has agreed with the Israeli view
that there should not be any
"linkage" between an interim
settlement and an overall agree-
ment. But, as with all diplomatic
understandings, even those in
writing, room has apparently been
left for manoeuvre. While the
Americans have not rejected the
Israeli view, they have emphasised
their appreciation of Egyptian
careful and cool approach to the
highly sensitive question of the
status quo and should not be a
final step in the negotiating
process.

Ismail talks

These questions could take on
new significance for Mrs. Meir
if, as seems possible, Mr. Ismail
tells Washington that Egypt
would consider indirect talks
under a net set of conditions.
President Nixon would then want
to hear from the Israeli leader
whether there was any room for
manoeuvre on the Israeli side
which would enable the Ameri-
cans to exploit some of their
diplomatic leverage.

But unless Mr. Ismail is bring-
ing something more than the
familiar Cairo position in his
briefcase, Mr. Nixon is not likely
to press the matter. In Washing-
ton the view is that Egypt does
not have very much to offer the
U.S. as a bargaining chip — the
Russians are out of Egypt and
their return in huge numbers is
not a credible threat. Nor for
that matter, is resort to military
attack on Israel, nor an attempt
to embroil the super-powers.
Furthermore, American influence
is gaining ground in the Middle
East as more Arab states shy
away from having bad relations

Mrs. Meir and President Nixon
during her 1971 visit to Wash-
ington.

with the U.S. in an era of
super-power good feelings. Even
Arab hostility to the U.S. is thus
neutralized as a club to be used
by the Egyptians.

In short, for a variety of rea-
sons — some regional, some glo-
bal — the parallelism of interests
between Washington and Jerusa-
lem has grown considerably in
the 15 months since Mrs. Meir
last came to the White House.
She will find that her entrap-
ping Finance Minister, Pinhas Sa-
pir, who bustled through Washing-
ton this week, has already out-
lined Israel's economic aid re-
quirements — some \$516m. for
1974 — with his customary vi-
gour to American officials and
that Mr. Nixon will not need
much convincing to endorse the
notion that Israel's economic
strength is fundamental to her
deterrent power.

The current closeness of Ameri-
can and Israeli interests ought
not, however, to obscure the fact
that there is also a very essen-
tial personal-political element in
the relationship between Mrs.
Meir and Mr. Nixon, which has
grown up in the last four years.
Mrs. Meir comes to the White
House an honoured guest not
only because she is an impress-
ive leader who has earned Mr.
Nixon's admiration for her "guts"
— an unadmitted term, perhaps,
yet one which Mr. Nixon has re-
portedly used about her in pri-
vate — but also because of her
careful and cool approach to the
highly sensitive question of the
Vietnam war, especially during
the resumption of heavy Ameri-
can bombing last December.

The successful effort by Mrs.
Meir to defuse anti-American
criticism during the gathering of
Socialist leaders in Paris did not
go unnoticed in the White House.
It came just when Mr. Nixon
had taken a difficult and risky
decision and was being subjected
to worldwide moral denunciation.
He has made it abundantly clear
how he viewed attacks from
some government leaders, such as
Sweden's Olof Palme and India's
Indira Gandhi, who ventured to
preach international morality to
the U.S. Mrs. Meir's treatment
of the problem was, in contrast,
warmly received, and Mr. Nixon's
memory for such things is reliable.

But then Mrs. Meir does not
forget much either. When Presi-
dent Nixon saw a group of
Jewish leaders at the Waldorf-
Astoria Hotel in New York last
year, just before the November
elections, he told them that at
the end of his talk with the Is-
raeli Prime Minister in Decem-
ber 1971, she said: "Mr. Presi-
dent, we trust you. But we will be
watching." She comes to Wash-
ington to confirm the trust —
but also to keep watching.

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STANDING FIRM

Minister ISRAEL GALILI discussed the political position of Israel with *The Jerusalem Post's* Political Reporter, MARK SEGAL, on the eve of Prime Minister Golda Meir's visit to the U.S.



NGS seem to be moving as Prime Minister Golda Meir keeps her first meeting with the second Nixon Administration and her fourth visit to the White House as Premier. King has been followed to London by President Sadat's "Hafez Ismail. All of rumours fill the air. At the Labour Party's debate on the territories, the Labour Party's members are already jumping to conclusions that the Labour Party is lined up behind the government's declared policy.

The Jerusalem Post went to interview Minister without Portfolio Galili, who as one of the members of Mrs. Meir's inner circle provides authoritative insight into top-level thinking. He said that U.S.-Israel relations are in an unusually good state, there is full mutual understanding, what is the point of an visit by the Premier to Washington, was my first question to the minister. What could he expect from Mrs. Meir's House talks? Mr. Galili answered very carefully, as always, in his accustomed guarded manner: "Friendship between people and countries is always in a state of strengthening. All meetings between Prime Ministers of Israel and American Presidents have helped to consolidate this friendship, which hostile elements, especially among the Arabs, have tried to disrupt. Our hope and belief is that the Prime Minister's visit with President Nixon will result in deepening the relationship between Israel and the U.S., as we need."

"Shopping basket"

Whether Mrs. Meir is taking a "shopping basket" for her, and indeed was this one for her visit? He said: "It is not difficult to surmise what kind of 'shopping basket' Israel's Premier would take to Washington, especially if one keeps in mind that we cannot keep in mind that our relationship with the U.S., in the context of the struggle for peace, is expressed only in material and financial terms."

He wanted to know what significance the Minister ascribed to President Sadat's position as an adviser to Washington on the eve of our Premier's arrival. He had discovered any of the inflexible Egyptian position on the interim agreement? The Israel Government's year-long favouring proximity to the opening of the Suez Canal?

He did not think it would be realistic to surmise that the Egyptian presidential election in Washington is an attempt to renew the U.S.-Egypt relationship on a whole range of issues, primarily on the Middle East. He may regard Israel's present situation, especially the exodus of Jewish advisers in July, as a deterioration of relations. I do not think it is need for over-optimism to say that Mrs. Meir's journey to Washington is a dialogue, not a U.S. Israel friendship is

expressed in a series of agreed political prognoses, but we should keep in mind there can scarcely be complete identity between the positions of the U.S. and Israel.

"I do not doubt that the Egyptian Government is interested in disrupting the pattern of friendly ties between Israel and the U.S., perhaps by means of some sort of bait thrown in the direction of Washington. The Egyptians are interested in reducing U.S. aid to Israel's deterrent force against potential aggression, and one must not altogether discount Egyptian threats to harm American interests. However, the Egyptian embassy will be conducting his talks in Washington from a position of weakness made up of many different elements. The danger that the Middle East will be the flash-point of a world conflagration has receded because of the Soviet exodus, the political tensions within Egypt, the continuing military lull, the loose nature of the eastern command and the Egyptian's own evaluation that under present circumstances they are incapable of renewing the war against Israel - either as a total war or a war of attrition."

Egyptian attitude

Mr. Galili found no indication of any positive move in Egypt away from rejection of a partial agreement and the overall settlement with Israel. He had noticed no change in the past few days, especially after Ismail's visit to Moscow. Cairo persists in its known extremist posture. "The Egyptian position remains," he pointed out, "that not only must Israel withdraw to the old international boundary, but there must be a firm prior commitment by Israel to this effect as a condition for Egypt entering any kind of negotiations with Israel. This Egyptian condition refers not only to talks about an overall settlement, but to discussions to be conducted through the U.S. for a partial agreement. This Egyptian ultimatum has already caused the Jarring mission to fail and prevented the opening of talks on an interim agreement over the Suez Canal. The Government of Israel responded positively to the U.S. initiative on proximity talks, and since February 4, 1972, the Egyptians have persisted in their refusal. Egypt has in this way taken upon itself grave responsibility for blocking all movement. It must be emphasized that what is involved is not a disagreement on any aspect of the partial agreement, but an Egyptian demand for prior Israeli commitment to pull back to the old border, which has prevented any move towards negotiations. I would like to make clear that Israel does not wish to perpetuate the status quo. It is not our intention to convert the temporary line close to the Canal into a permanent border. The continuation of the status quo without any movement is entirely the fault of the Egyptian Government."

Did Mr. Galili consider that following King Hussein's talks at the White House, the Americans might offer their good offices to Mrs. Meir for separate negotiations with Jordan? Was there any real basis for such reports? I also asked for Mr. Galili's views on the Cabinet discussion on whether, in negotiations, priority should be

accorded to Jordan or Egypt. His answer was: "To the best of my knowledge of what happened during King Hussein's stay in Washington, and on his main positions, he did not make any new proposals that could justify an American offer to negotiate between us and Jordan. There is no indication that he is willing for talks with Israel without prior conditions." Mr. Galili said he thought the discussion on "priorities" artificial. "I know of no Israeli decision to organize a queue. It has often been stressed that we are ready to conduct talks without prior conditions with any country that is willing, and without protest."

Q. In the light of much talk in Israel of "expected American pressure," did the Minister think such talk tended to invite pressure?

A. "Up to now we have not felt any American pressure and would gladly dispense with all the talk about imaginary American pressure, just as I would dispense with frivolous optimism on this score."

What conclusions were to be drawn from the U.S. conduct at the conclusion of the Vietnam war? Did he consider that the second Nixon Administration's credibility had been strengthened in respect of its willingness to stand by its friends?

Mr. Galili believed it had. "It seems to me that the U.S. Government's credibility has grown, as long as its support of friendly states does not involve direct American military involvement in distant battlefields, and as long as that commitment means providing aid to allies for their self-defence against aggressors. What we have seen is an attempt to solve regional conflicts by negotiations through good offices, and not by methods of compulsion."

Labour debate

Turning to the Labour Party's "great debate," I told the Minister that there was a general impression that many of the Party leaders did not support the full official line of the Government and the Party. He said very firmly: "If an impression of that kind has been made, it is essentially a mistake. It could develop only if there is no proper grasp of the democratic processes. In public life there is a distinction between thinking out loud during a policy debate, and between positions that have been crystallized in the form of draft resolutions and official decisions. The Labour Party is a political movement containing a wide range of views, and its policies are adopted not by compulsion but after persuasion. The fact of the matter is that up to now no one has tabled any amendment to the official policy, and no one has produced even a draft of an alternative programme. We have heard people expressing thoughts that could serve as the basis for alternative proposals."

"I am convinced that the Government's policies, anchored in the authorized programme of the Party Convention, enjoy the full backing of the overwhelming majority of the party. I am convinced that this will be proved in every democratic forum of our Party when the Party's representatives to the next Knesset and Government are determined, and even after that stage there is

nothing to prevent our members from speaking out loud and from criticizing policy as in any democratic movement."

Did he see any need for a change or revision in the existing policy on the territories before the elections? Mr. Galili's reply was a resounding: "No." He elaborated: "There is a direct link between our present policies and the issue of peace. As long as there is no change in the Arab refusal to negotiate with us, and the Arab Governments have not changed their positions on the border issue, there is absolutely no reason to amend existing policies. If there had been any significant change in the Arab position that might justify an Israeli response, then there might even be reason for early Knesset elections for a renewed mandate from the electorate."

Territories

I asked the Minister what kind of authority the Knesset had delegated to the Government in re-

spect of policies in the territories.

He explained, with great patience, speaking almost like a school-master: "Our major policy lines were submitted to the Knesset for its approval. This approval was obtained. The Knesset is fully aware that the hallmark of our policy is a constant striving for peace, which would also involve significant changes in the previous boundaries. As long as there is no contractual peace, Israel will stay put as laid down in the cease-fire, and meanwhile buttress its position, taking into account the essential needs of its own security and development. The Knesset is well aware that the Government rejects the 'maximalist' position which would yield not one inch, and that, within the framework of a peace treaty, it would be ready to order the pullback of Israel's armed forces on certain fronts to agreed and defensible borders. "The Knesset also endorsed the basic lines of Government policy regarding urban and rural settlements on the territory of the homeland... The Knesset is kept informed about the establishment and existence of each of the outposts that have been set up since the Six Day War, in accordance with the authorized decisions of the Government..."

He added as a closing observation: "The Prime Minister is departing on her mission to the United States vested with the fullest political authority. This is not only a matter of formality, for she enjoys the widest democratic backing for the Government's policies. The fact will be demonstrated even more forcefully when the Cabinet outlines its policies at its weekly meeting on Sunday just before the Prime Minister leaves for the U.S."



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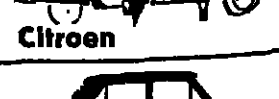
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The end of exile and the sands of time

THE subject of Israel and the Diaspora represents a dichotomy within a unity. The one is permanence and entrenchment, the other is diffusion and dispersion. But the dialogue between them has been a practical fact of every stage of Jewish history and, at the same time, has remained an ever deepening metaphysical concept.

At a symposium in this city a year and a half ago, we discussed the criterion of what would be considered a turning point in Jewish history. In other words, we were to try to establish and those events without each of which the nature of man, the overall experience of the human race would be different. During that debate, I was asked what were the events in the history of the Jewish people which have assumed a universal character, and without which the human race today, in whatever part of the world he may be, would be different from what we know.

I gave four events. All those present — who, by the way, were Jewish — accepted three; on the fourth they withheld judgment. They accepted the exodus from Egypt as a matter of universal import, for, whether interpreted in traditional Jewish fashion or in any other fashion, the whole concept of liberation, from slavery, from totalitarianism, from bondage, dates back in the human consciousness to the exodus from Egypt.

I said secondly, the Sinai revelation. The world before Sinai and the world after Sinai are two entirely different things in world consciousness, no matter how you interpret Sinai. This, too, was accepted.

Thirdly, I said the phenomenon of prophecy — in other words, the concept penetrating the veil of immortality across time and transcending the nature of a people, its development, and how it would fit up with the entire harmonious and ultimate uplift of the human race. That too is a phenomenon without which neither philosophy, nor literature, nor indeed, the entire quality of the human race can be properly analyzed at the present day. Again, this was accepted.

I said, finally, the destruction of the Temple. Here, they said, you're exaggerating. Here you are subjective. After all, during the period when the Jewish Temple was destroyed China was entering the third millennium, India was filled with vast, motley tribes, Greece was at its zenith, Rome was ruling the world. What does the destruction of the Jewish Temple mean in terms of world culture and the impact on the human mind?

Concept of exile
I told them it meant that the concept of exile was born in the universal mind. Before the destruction of the Temple, the idea of a man, being in exile, in the sense that he has been cut off from his origin, and that he is now searching for his path back, did not exist. The concept of exile only began with the Jew because we reported him waiting through the millennia for the return. But only a few weeks ago, in Rome, I had a discussion on the future of the Church. He said to me: "You know that there are the sacred city. The Arabs may take it by force; it may be internationalized; or you may succeed in holding it for all time. Why do you assume as self-understood what I only call a third possibility, that you will hold it?" I said to him: "I cannot convince you on religious grounds. Your faith is not my faith. I cannot even convince you on the grounds of balance of power, for whatever our generals tell us, you may have other generals who will project to you a situation where the Arabs will gather force over the years and reach a point where they can challenge us in Jerusalem. Why, then, do I tell you that this third possibility is the binding, the decisive possibility?"

I said I was basing myself on purely pragmatic grounds. For there is no record, at any time, of a metaphysical concept being put to tangible proof. But the return of the Jew to Jerusalem is a pragmatic, practical fact which you can see, and it is proof of a metaphysical concept without parallel in human history. And as such, it signifies — for the entire system of human thought — the supremacy of

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returned, and yet all is a dream constantly unfolding. For the metaphysical and the real, and the sense of being and belonging and the sense of going through some exercise of historical destiny, are all so intermingled that man, while knowing he is a reality, at the same time feels that he is dreaming.

Few returned
But despite the weeping by the rivers of Babylon, very few indeed returned to the land of Israel in the second return. And great debates went on between the Masters from Jerusalem, and those of Babylon. The Masters of Jerusalem buried at those of Babylon: "Had you returned with Ezra at the beginning, had you come back in great numbers, you would have been as the cedar which cannot be affected by any rot, but now that you have come late, you are like the dross." They were arguing that we had lost an opportunity, and indeed we had. And when they rose up in Judea to challenge the power

and said: "We were born in Jerusalem." As Agnon (on receiving the Nobel Prize for Literature) said to the King of Sweden, when he was asked where he had been born: "Physically, I was born in Bucacz in Galicia, but spiritually, I was born in Jerusalem and exiled by Titus."

And so, in one of the most remarkable epistles (the protest of the 18 families, a copy of which was sent to Prime Minister Golda Meir and published in November, 1969) the Georgians said to the Russian authorities: "We have nothing against Russia, but we wish to live our lives in the only place where we can live them in fulfillment, and that is in Jerusalem. Let us, then, go to our homeland." And following them, Communist Jewish students across Russia came with the same cry, and now you see this swing in the Russian Diaspora, with millions of Jews turning around and saying: Only in Jerusalem can we find our fulfillment.

And not only there, but across the Western world, with all the assimilation and intermarriage, with all the hippyism and the anarchism, there are trends in Jewish youth — particularly since 1967 — which point to a new probing of sources and a new search for identity. I don't think that ever before in Jewish history has the Diaspora accepted Israel as it has today, in realizing that the solution will not lie in assimilation nor in attempting to develop a distinctive new trend, cut off from the major direction of the higher spirit of Israel. And the awareness of the overall unity of the Jewish people, of the overwhelming solidarity of the entire House of Jewry with Israel, is one of the major forces in strengthening the fibre of our nationhood as it faces vast challenges on military and political fronts.

Sense of continuity
Indeed this sense of Jewish continuity across the span of centuries touches the crux of the debate with our neighbors. For the issue is not territory. It is not refugees. These problems could easily be solved. The question in their own minds is whether we are permanent, or temporary. They have had their caravans for thousands of years, and their caravans march across the East without instruments of distance or time, and they feel the area and they know the desert. They know the oases, and they know the shifting sands. And for 50 years they have been asking themselves: this people which is come, are they rooted in this area or are they strangers like the 17 foreign conquerors who have come and gone?

I believe that as we grow closer together, as we assert the uniqueness of our historical memory, the understanding of our permanence is penetrating our neighbors' minds. They cannot have fought three wars — and the war of attrition — with their endless pressures, against a tiny people of two-and-a-half million surrounded by hundreds of millions, and not question the belief that this Israel is a purely temporary phenomenon, to be washed away by the sands of time. As long as this understanding penetrates — and I am certain it will — the path to peace will remain open. And we ourselves, rooted as we are in the past, at one with the entire Jewish people, will move on to a higher future.

However, the paradox is that at the moment when the inner erosion of the Jewish people seems to be at its lowest, the outer pressures are at their highest. The Jewish people are at the moment when the inner erosion of the Jewish people seems to be at its lowest, the outer pressures are at their highest. The Jewish people are at the moment when the inner erosion of the Jewish people seems to be at its lowest, the outer pressures are at their highest.

Dr. Ya'acov D. Herzog, who passed away a year ago next Sunday, was one of Israel's outstandingly original minds. Into his 51 years, he had packed several careers as a rabbinical and legal scholar, top-level political adviser, and ambassador. His last mission on behalf of his country before his death was to Canada, where he had previously served as ambassador. On November 14, 1971, Dr. Herzog delivered a major address to the Canadian Jewish Congress in Montreal on the subject of "Israel and the Diaspora." These are some of his remarks.



the spiritual over the material aspect in history.

This has been the dichotomy which has torn the Jew down the ages between the Diaspora and Israel — indeed, from the very beginning of the Diaspora, which started in Egypt, with Joseph in the highest place next to Pharaoh. Joseph went through the same conflicts which every Jew down the ages has gone through in the Diaspora. When his first son was born, he called him Menashe, "for God has made me forget all my travail, and all my father's house."

When his second son was born, he called him Ephraim, "God has made me flourish in the land of my affliction." In other words, he already felt the pressures on him. He felt the lack of spiritual fulfillment. He felt that all the vast riches of Egypt, all the power he had in Egypt, did not give him that fulfillment which he could only enjoy with his brethren, remote and poverty stricken as they were in the land of Canaan.

So, down through the ages, stage by stage, the dichotomy and debate has continued. When our forefathers were expelled to Babylon by Nebuchadnezzar, they wept by the rivers and they sang, "When the Almighty returned the captives to Zion, we were like dreamers."

We today understand these words as they have never been understood before, for we have

of Rome, the Jewish Diaspora did not rise with them. It was only 50 years later that the Diaspora began to feel the full pangs of an endless loss, and they rose then with a fury which only men can show who feel that the thing without which they cannot survive has been taken from them.

About 100 years ago for the first time, the debate almost fell apart. No longer was the Messiah of the House of David awaited in Jerusalem, but across Europe, in various countries and groupings, where inquiry into age-old faith had begun, where challenges of established thought had taken place, the question was raised, why cannot one build a totally exclusive Jewry in the Diaspora? Why, as Abraham Geiger, the early leader of German Reform, put it, does Jewry in that land of the highest culture have to lay its spiritual anchor on the tiny and not so attractive village of Jerusalem? How can it build a future on that basis?

And he was not alone. Even the Orthodox British Chief Rabbi, writing in 1878, said: "We in this country are, like every group, divided purely on religious grounds" thus denying the peoplehood of the Jewish people.

Violent debate

However, the paradox is that at the moment when the inner erosion of the Jewish people seems to be at its lowest, the outer pressures are at their highest.

surely in strict numbers they overcome the Arabs present."

This was Balfour's concept of the Jewish Diaspora, about which the Masters two thousand years before him said: He who sees the land and he who waits to see it are both part of the patrimony of the Jewish heritage and its destiny.

The clash between the Jews themselves as to where the solution lay — in Jerusalem or in the new messianic movements — was played out in Russia, too. Leon Trotsky himself was challenged by a Jewish delegation which came to him from his home village and asked how he, who had been brought up in a Jewish atmosphere, could tolerate the closing of synagogues? He said: "I was not involved and I don't agree with it. I have the deepest respect for Judaism. But the time has come for it to dissolve into a universal system of world redemption. This is my view."

Fifty years later his disciples, emaciated bodies in the vast icy wastes of the Siberian slave lands, stir with another message and they say to his descendants that the Messiah lies in Jerusalem, that they cannot live in the atmosphere in which they are.

It all started from simple Georgian Jews, who came down from the mountains and threw themselves at the Russian authorities,

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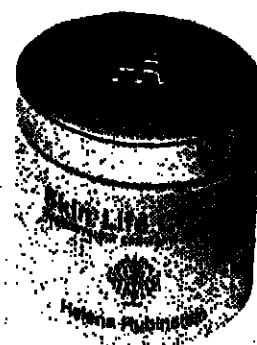
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Life has returned to an isolated village in the Bethlehem District, which was abandoned by its residents for more than 16 years.
GIDEON WEIGERT reports

Return to Wadi Fukin



The mukhtar of Wadi Fukin, Mahmoud Atta Attieh (left), accompanied by villager Abdul Kadeh Ahmed Hail, points out sites of village. (Photos by Mike Goldberg)

"We really don't know how to thank the military governor and his staff who helped us to realize our 16-year-old dream: to return to our beloved native village."

The speaker was a peasant in his forties, Mohammed Atta Attieh, mukhtar of Wadi Fukin in the Bethlehem District. Abandoned by its inhabitants in 1956, the village is now being rebuilt.

We had arrived at Wadi Fukin one morning by a miracle. Our car, one of the inhabitants whom we picked up in Bethlehem, managed to take us over the treacherous track from the paved road ends at a point, down to the village spring, without breaking an axle.

Back in 1956, Wadi Fukin had no inhabitants, living a life of isolation and semi-isolation. Their village at the bottom of a rocky valley had been without a paved road since it fell into Israeli hands in 1948. The way in, over steep mountain peaks, was near-impassable for motor vehicles.

The village was close to the international lines (the Israeli settlement of Mevo Betar lies at the top of the hill which overlooks Wadi Fukin), and was used by the Arab Legion and terrorist groups as a base for forays against settlements across the Green Line and into the Jerusalem-Tel Aviv highway.

1956 battles

It was also a starting point for larger actions. In 1956, the names of Wadi Fukin, Nahaleen and Husan appeared regularly in headlines as the sources of guerrilla raids carried out in Israel. Retaliatory actions followed, and artillery duels between the Israeli Defence Forces and the Arab Legion were not infrequent. Wadi Fukin took its share of punishment in these battles; the school building was destroyed and several houses were hit by shells. Eventually, the villagers had to leave and abandoned the place.

Some of them found shelter in the Dahisha refugee camp near Bethlehem; other went to live in neighbouring villages.

However, leaving their houses and travelling their families at a distance did not mean that Wadi Fukin inhabitants abandoned their lands. On the contrary, they did not neglect for a single day the cultivation of their 400 dunams of vegetables, irrigated by a number of local springs, and

Yasser Muhammed, a former resident of Wadi Fukin now living in the nearby village of Husan, builds an addition to a house in Wadi Fukin while the owner, Abdul Kadir Subkar, looks on.

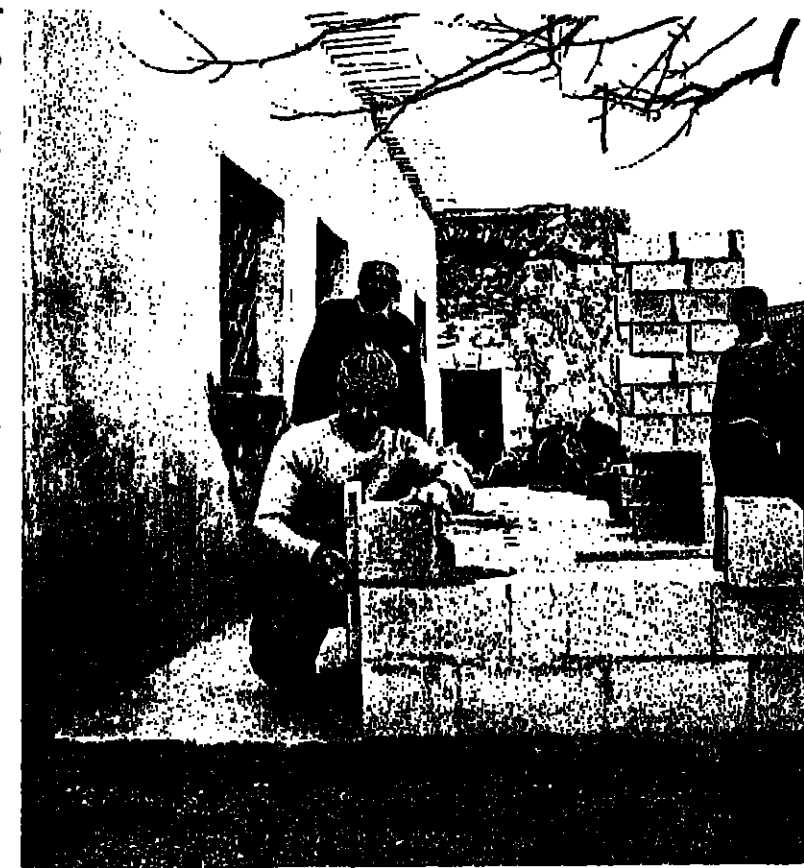
their more than 200 dunams of orchards and olive groves. "It was a difficult life indeed for us," says Abu Bassam, as he is called by his fellow villagers after the name of his eldest son. "All through the late fifties and the 'sixties, our people had to make their way on foot, a distance of two hours — or mule-back, from the camp near Bethlehem to the village, and back in the evening."

Afraid to return

I asked the mukhtar why the inhabitants did not return to their homes before 1967. "We were still afraid, believing that military activities might flare up again and catch our families in the crossfire." And then, in June 1967, "The border simply disappeared... It vanished almost overnight, terrorists and legionnaires disappeared and the lines were established across the Jordan River. The reason for fear evaporated and we found ourselves living together with our neighbours of Mevo Betar under the same regime — this time an Israeli one."

The weeks passed. Some 40 per cent of Wadi Fukin's inhabitants left the Bethlehem area to join their sons and relatives on the East Bank. Of the remainder, many took up well-paid jobs in Jerusalem or even further inside Israel. But the rest carried on with the cultivation of their ancestors' lands. They began to look westward, towards their beloved fields, with a new hope in their eyes, the hope of returning and living again in Wadi Fukin. When, in the long evenings, people used to gather in Abu Bassam's hut in the Dahisha camp, there was one subject of discussion: how to obtain permission to live in their village again.

At first, when on their daily walk to their fields, villagers met Israeli army officers stationed in the village, they would stop and talk. (Continued on page 12)



Children, and goats, outside rebuilt house in Wadi Fukin.



Village boys draw water at Wadi Fukin's spring. Sixteen-year-old at right, who speaks some English, acted as guide when photographer who does not understand Arabic came to the village.

150

Lifetime in the cemetery

(Continued from page 9)

was covered, that some people were using it even like a bathroom. You must dig there," I said. They said "No" and then finally they said, "Haj, here is IL250 to look."

"After one day — just one day — I found the cave and found inside not one grave, but nine graves, and one was of a great rabbi — Rabbi Mordechai. And the television came to see. And Rabbi Goren also came. And Rabbi Porush was there after wards. And Rabbi Porush said to me, 'Haj, you are a great man.'"

We kept walking downhill until the slope evened out. It seemed to be cut by a makeshift road. "This road was made by Jordan," said Haj. "See what I found here."

Toward the edge of the road was a grave-site. Its tombstone reached about to Haj's hands, and Haj, with his palms on the marble, nodded.

"When the Jews returned they dug up this road. They brought a bulldozer to dig the cement. 'Stop!' I told the driver, 'there is a grave near the road. You must go slowly.' There is no

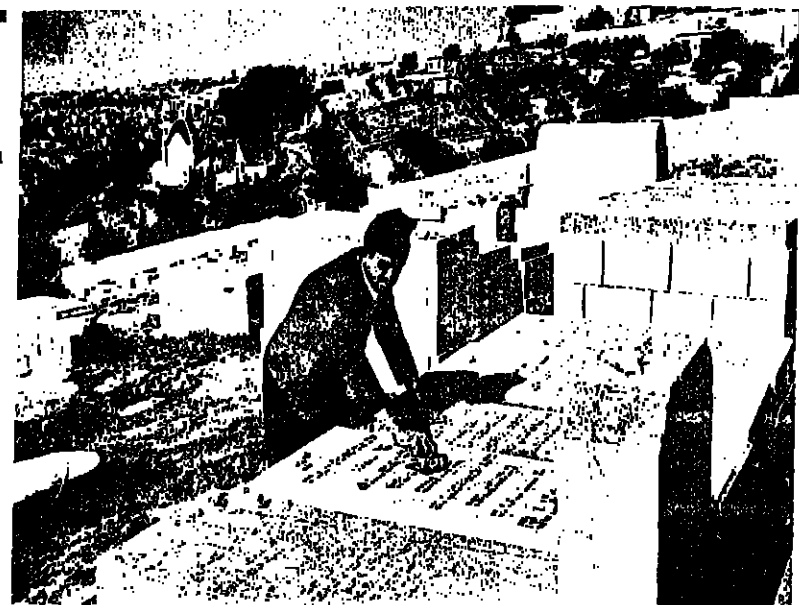
grave," the driver said. "I have ten Jordan dinars. I told him and a dinar was worth ten Israeli pounds. You put ten pounds and I will put ten dinars and I will show you there is a grave."

"The driver started his bulldozer again. 'No,' I said, and I pulled him by the arm, 'you must dig slowly. I will dig with you.' And both of us dug and found the television came to see. And who heard said to me, 'Haj, you are a wise man. We must always ask you first.'"

Haj's smile appeared — almost again. "Come," he said, "I must return."

We walked down the dirt road a little while.

"Now there is not so much work here any more. There are many cemeteries for the Jews in Jerusalem. Since '48 the Jews found other cemeteries. Now the Tzayids do not work here. The Abu Hawas do not work here. Only we are here from before. Twelve Abu Sbitans work here now. Three of my brothers (I call some of my brothers 'brother-children' because my wife used



Haj Salameh's father worked the cemetery for 60 years, father for 70 years.

"The funeral for Pinhas week ago," said Haj, "the sign at his feet. 'He nursed him with me some.' He stood a while and moved on."

"People who work in the yard live long lives. My father lived until he was 106; my last two Abu Hawas who lived in the graveyard lived until they were 120 and 147."

"You know, many times I dig at night, and then I am finished, I must wait for the funeral. Sometimes, when very tired, I finish, my head and then lie down and sleep. One time I was when the funeral came, said the rabbi when he was up. 'The funeral is here,' he said when I got up, 'you afraid sleeping here night?' 'Afraid?' I told him, 'afraid?' My whole life is the dead. And he said to me, 'Haj, you must be a great man.' Haj continued down the road, it seemed, for when he started.

to nurse them too.) Three of my sons also work here; some did if a stone fell on me and then I couldn't work any more?" Haj turned off the path, head down and then stopped, silent. Before him were two graves, one old, one new. "Yehuda Mintz," said the stone on one. "Pinhas Mintz," said a square of cardboard by the other.

"I must keep working. There is no money if I stop. I would like to ask from the State of Israel that they give me some money when I stop — I have worked

THE MILLS OF KURDANEH

Some Crusader-built water-powered flour mills not far from Acre, which were in use until 1925 and are still in good repair, are visited by SYLVIA MANN.



The mills, above, with added turret and steps down to one of the built-up retaining walls. Lower photo shows some of the trees and streams around Kurdaneh.

Return to Wadi Fukin

(Continued from page 11)

with their troops in the vicinity of Wadi Fukin and asked them about the possibility of returning, they were counselled, "Be patient." Cultivation continued, but it was difficult to get the fruit and vegetable from the village in the valley to the nearby markets, because there was no proper road. Baskets and sacks were loaded on mules, donkeys and, if necessary, on the heads of village women — to be carried to the paved road near Husan village, fertilizers, seeds and tools had to be brought back down the valley in the same way.

In 1971, the villagers made their written application to the Bethlehem district military governor for permission to reconstruct their village. The officer promised to send on the application to a higher authority and pledged his personal support for the request. Again and again Abu Bassam went to the office in Bethlehem to ask for a reply; and again he was advised to have patience.

And then, at the beginning of 1972, the mukhtar of Wadi Fukin was suddenly called to Bethlehem to be informed officially of the decision to permit the villagers to return to their homes.

'Living in a dream'

"These were great days for us," says Hassan Mahmoud, one of the Wadi Fukin elders. "At first we could not believe our ears. The people in the Dahisha camp thought they were living in a dream."

In the spring of last year, a first group of 32 families returned. They carried their belongings on their backs, on donkeys, on the heads of their women folk — but they returned with joy. Only a few were able to repair their war-battered houses. Others stayed with them, giving them a hand until they themselves were able to build their own new houses on individual plots, a small distance from the site where previously the houses were cluttered next to each other. But the rest of the Wadi Fukin people remained temporarily in the Bethlehem camp, anxiously awaiting the construction of the road — commuting from the village to the cross-roads near Husan for those who have to be in Jerusalem early for work is too difficult, says Abu Bassam.

The mukhtar accompanied us on a tour through the village. We saw the ruins of the old school building. Now, the authorities and the villagers have jointly repaired two rooms in old houses; the West Bank education authorities have provided the necessary furniture and equipment and are paying the salaries of two young teachers, and classes have been opened. So far, the 45 pupils of the first six elementary grades are using these two rooms — three classes in each, an ordeal for the teachers.

"But," says Abu Bassam, "the military authorities have promised that, once the number of pupils is high enough, a school building will be constructed. Another problem is the mosque, which the villagers intend to repair. We also need a clinic, a post office branch and at least one telephone line to connect us with the outside world."

Yet another issue is that of the reconstruction costs for those houses which cannot be rebuilt or even repaired. The sums are not so great, according to Abu Bassam: to build a three-room house with conveniences in Wadi Fukin comes to about IL10,000. But applications for grants have been turned down. Repeated inquiries by this correspondent from the spokesman of the Judea Command on this subject over a period of weeks remained unanswered.

On the other hand, the military authorities are now studying the most vital issue of the Wadi Fukin returnees: that of their approach road, without which no building material in any quantity can reach them and without which the village will remain isolated during the rainy winter days. The authorities are engaged in determining who is to contribute towards the costs of paying a road: the Ministry of Social Welfare, the Public Works Department, the villagers themselves, and so on.

Whatever the present obstacles, the returnees of Wadi Fukin are hopeful. For five years they were told to "be patient" until their dream became reality. "Allah willing, and with the help of the Israelis, we will still make our village a living place and turn our fruit gardens into an oasis," said Abu Bassam. His fellow villagers, nodded their heads in agreement as we started on the rough mountain track back towards civilization.



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SOUTH of Acre, among the headsprings of the Na'aman river, stand the mills of Kurdaneh. One of the finest examples of Crusader water-powered flour mills in existence, the buildings of Kurdaneh were functioning as such until 1925. Today, surrounded by eucalyptus trees and patches of vegetation, they are used as barns and granaries, and a house cattle.

Although the Kurdaneh mills are shown on very few maps, they are easily reached by turning off to the east at kilometre 13 on the busy highway connecting Haifa and Acre. This road first touches Tzur Shimon, then continues on to Moshé Afek through green fields of bubbling streams fed by springs, the main one being Ain Ras — the Spring of the Camp. These in turn flow into the Na'aman river, the River of ancient days.

Only 1.5 km past the corner, immediately beyond the modern cemetery, you turn left down a narrow track, and within a hundred metres or so you will see the defence tower of Kurdaneh. Approaching the buildings, you will find the site inhabited by a group of Beduins living in shacks and shanties, and using the mill for storage and for their honeycomb the area and there are indications that during a rainy season, the place becomes a quagmire.

The fortified tower, of Crusader workmanship, shows typical windows, some of which have been enlarged at different times, and it has a top structure built by the Israel Defence Forces during the 1948 'War of Independence'. Within the tower are several vaulted chambers, some with stone ledges for stables, stone-built ovens, and some rings for tethering horses. Along the north-western facade of the complex are four arched niches, once housing the mill-stones, turned by the controlled stream. In the fifth tunnel, now filled with refuse and cow-dung, the chute which carried grain for grinding can be seen. On this wall, too, is a wide doorway, now partly blocked, above which is a machicolated, open-floored turret through which small boulders and stones could be dropped upon an attacker.

Further along, an extension has been built adjoining the central tower. In both sections the construction is solid and strong, and the masonry which is of a high standard, reveals many blocks bearing the mason's mark, while others have been chiselled with a simple cross.

East of the complex you can see the remains of a long, arched wall projecting from the right of the extension. This once abutted onto the massive dam which ran east to west and held back the water, controlling the flow with the help of locks and sluices. Even now, the line of the dam can be followed for over 700 metres, and it looks as if that part of its retaining wall formed a coffer dam — a box-like enclosure for storing water. According to Meron Benvenisti's 'The Crusaders in the Holy Land,' this was indeed so, and he also remarks that at a later date it was utilized for fish ponds.

ALTHOUGH no planned excavations have yet been carried out at Kurdaneh, some interesting observations on it have been made by Julius Jotham Rothschild, an archaeologist who worked as an architect for the British Mandatory government. In an article written in 1949, he

recalls his first visit there in 1914, when he went gazelle hunting with an Arab friend from Haifa. Kurdaneh then was a hunter's paradise, for its 600 dunams of marshland teemed with buffaloes, gazelles, herons, flamingoes, turtles and mongooses. There were so many snakes that the local Beduins believed it to be the capital of the snake kingdom where the snake king lived, and that it was forbidden to kill any of his subjects, allowing them to multiply uncommunally.

These stagnant waters were also ideal breeding grounds for the malarial mosquito, and people who lived in the vicinity suffered severely. Weak and listless from continual bouts of malaria, they eked out a poor existence, mostly on buffalo meat and milk. During the years 1942 and 1943 Jotham Rothschild was in charge of draining the Kurdaneh swamp. At the end of this project he left behind far healthier living conditions, fertile fields and spacious fishponds. Incidental finds while the ground was being cleared were signs of a settlement which from the days of the Patriarchs and Roman masonry, pathways and a dam. Remains of a Roman bridge linking Kurdaneh with its sister-mill, Dauk, some 8 km. to the north across the Na'aman river, can still be seen today.

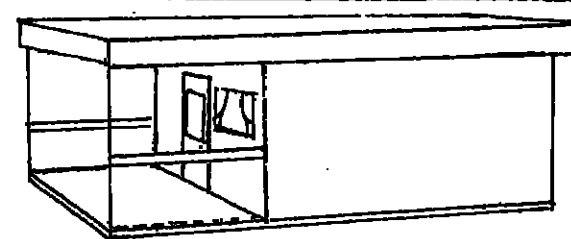


ened them in 1191, when the Crusaders took over Acre. The Dauk mill belonged to the Templars and it appears that there was constant friction between the two orders over the utilization of the streams and their water power.

The Mameluke sultan, Beybars, a deadly enemy of the Crusaders, swept through the plain of Acre in 1268, damaging the Kurdaneh mills and capturing the mill of Dauk together with its complement of knights and soldiers. Kurdaneh appears to have been repaired and re-used until 1281 when, with the fall of Acre, the Mamelukes became the dominating force in Palestine.

From that time, Kurdaneh and Dauk were no more than two of the khans, or caravanserais, dotted along the routes joining different towns, and so they remained for centuries. At some time during this period, the Kurdaneh mills must have been restored, for they were in use until about 50 years ago.

DOCUMENTARY evidence concerning Kurdaneh and Dauk begins with Crusader records of 1149, when a hamlet named Recondaria, or Ricondaria, possibly stemming from the name of the Crusader knight who founded it, is mentioned. The village and mills were owned by the Hospitallers, who rebuilt and strengthened them.



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Heads of Christian churches pray together at the dedication of the Ecumenical Institute for Advanced Theological Studies at Tantur, between Jerusalem and Bethlehem last September. Churchmen of the various denominations had a similar experience last month, during the "Week of Prayer" in Jerusalem.

BECAUSE of the strong attachment of Christians all over the world to Jerusalem, Christianity offers a variegated mosaic of churches, confessions, sects and groups crowding around and into the Holy City. For hundreds of years, each church lived in its own ghetto, carefully avoiding all contact with the others.

The decisive break through this wall of separation was made by the Ecumenical Movement, promoted for several decades by the World Federation of Churches (Protestant); the exchange of the keys of peace between Pope Paul and the Patriarch Athenagoras of Constantinople in 1964, during the Ecumenical Council of the Catholic Church, broke down further barriers dividing Christians.

Slowly, these actions are changing the relationship between the Christian Churches the world over from hostility to friendship and cooperation. Movements like the Charismatic Renewal are helping overcome the polarities among Christians at the grassroots level.

In Jerusalem, in addition to the "charismatic renewal" which engages the interest of many people, there has been, for the past two years, a regular monthly meeting among a group of clergymen representing most of the religious groupings in Israel: Greek Orthodox, Armenian, Roman Catholic, Lutheran, Anglican, Ethiopian, Melkite. This Ecumenical Circle of Friends has tried to form bonds of friendship based not on theological discussion, but on that which goes beyond the boundaries of their respective communities.

One of the fruits of these interconfessional meetings was a fully planned and well attended Unity-Week of Prayer last month. The idea was to visit a church of a different community each day and to pray and meditate in common.

The opening of the Ecumenical Week of Prayer was at the Anglican Cathedral of St. George, where a stirring appeal by the Armenian Bishop, His Grace Shahe Adjemian, was well received. The Tuesday service took place at the Lutheran Church of the Redeemer. On Wednesday, there was an ecumenical hour under Catholic auspices at the Dormition Abbey on Mount Zion, at which the Latin Patriarch, His Beatitude James Boltritti, recited the concluding prayer and gave the blessing.

A ceremony by candlelight was held in the Armenian Cathedral of St. James, with a multiconfessional sharing in Scripture readings. The Right Revd. Propet Glatie, of the Lutheran Church, preached the sermon, suggesting that the Christian communities celebrate a Feast of Joy together once a year, as well as regularly visiting each others' services. The Papal Delegate, H.E. Msgr. Pio Laghi, concluded with his benediction.

interdenominational service offered by a selection of Christian scholars residing there, everyone felt how much good can be hoped for from that centre of learning for the improvement of religious understanding.

A most significant reunion on Sunday was held in the Cenacle room on Mount Zion. It was one of silent prayer, prayer for the fulfilment of the words of Christ to his disciples at the Last Supper: "I pray... that all may be one."

The Unity Week was closed with an ecumenical musical evening at Schmidt's College on Nabulus Road. It was the first time in the long history of Jerusalem that choirs representing all the major churches in the city sang together on the same programme: two Greek Orthodox choirs, two Roman Catholic groups, the Ar-

menian Seminary choir and the Evangelical choir composed of Monks and others. It was important not only that they sang praises to God, but that they sang together, a symbol of unity.

Events similar to the Jerusalem Church Unity Week also took place in Nazareth, Haifa, Bethlehem and Ramallah.

VITALITY courses through almost every aspect of life in that part of the Holy Land which is Israel. The picture of the kibbutzim at once springs to mind and it is difficult to imagine how Israel would have survived without this adventurous communal toughness in farming and defence. This is only one of many responses to the varied needs of the modern state which this year is celebrating its 25th anniversary. At every level, Israel has had to cope with Goliath massive enough to daunt a dozen Davids. Not only is there the perennial Middle Eastern problem of water, but many others such as housing, language, the integration of a continual stream of new immigrants, and above all the sorry need to defend borders which Israel shares with her Arab neighbours.

Most of the world has heard about kibbutzim: less familiar outside the country are the *shikunim*, large housing developments designed to meet the demands of a growing population, and *ulpanim*, which are intensive

adult language courses in modern Hebrew. Soon after the birth of the state in 1948 the Hebrew University in Jerusalem was rebuilt; now there are two universities in the Tel Aviv area, one in Haifa, and another in Beerseba. There are also the flourishing Institute of Technology, the Haifa Technion, and the renowned Weizmann Institute of Science in Rehovot. This may be a large part of Ben-Gurion's dream of a nation of working intellectuals. It is all rather breathtaking and calls for our very genuine applause.

In the midst of so much creative activity, one cannot always find in the area of Israel's religious life a commensurate spiritual vitality. At the same time, religion is a vital issue in Israel. And it is a complicated issue. Jewish Orthodoxy is faced with

problems such as it has perhaps not faced since the destruction of Jerusalem in 70 A.D. and the loss of Jewish independence in the break-up of Bar Kochba's revolt in 132. This calls for a resourcefulness and initiative as great as was needed then.

ALL these realities are important for the Christian minority in the Holy Land, especially those Christians who are trying to forge new relationships with Judaism. Any candid appraisal of the Christian Churches in the Holy Land leads one to conclude that Christians here have been all too slow to read the signs of the times. There are, none the less, some encouraging tokens. In recent years, Christians of Eastern, Catholic and Protestant traditions have issued statements in which they have declared that "they are not missionary in the derogatory sense." In doing this they have shelved their own differences in a common definition of their presence in Israel.

The Jewish people still constitute a challenge for the Church and for Christian theology. Its continued existence gives rise to two conflicting Christian attitudes: one is awe; the other, shared by those who regard that existence alongside the Church as a theological impossibility or at best a kind of anachronism which should have disappeared gradually, will of God. In all of this there

seems to be a remarkable love-hate relationship between Christianity and Judaism, which tends to make some people conclude that such strong emotional reaction in either direction is an upsurge of an ontological bond between the Church and Israel based on the fact that they have deep common roots.

It is the acknowledgement of this bond that is leading numbers of Christians of various backgrounds to come to this country in order to participate in the "mystery of Israel," a mystery which has taken a great hold of many people since the June, 1967 war. With the establishment of the State of Israel it became clear that the Jewish people have entered a new phase; since 1967, more Christians have wanted very much to be a part of this development, and so Israel draws

close to 300,000 Christians a year. How have they found it? What kinds of itineraries are more useful than others? Does one strike a balance between visiting holy places and talking to representative leaders of the country? What services from travel agencies are good where can they be improved? When is it best to use a Christian guide and when it is better to use a Jewish one? We measure changes in knowledge and attitudes as a result of planned itineraries?

These and other questions are a group of like-minded organizations to get together informally to see how we could be helpful. While there is clear evidence that the overwhelming majority of Christian pilgrims are satisfied with the services provided by the Israel Ministry of Tourism, there is also a feeling that voluntary bodies in the country have a role to play in further improving the quality of service to the Christian pilgrim.

The organization of this formal study committee is in itself a dramatic manifestation of ecumenical cooperation in action. Christian groups, Jewish groups, and inter-faith organizations have banded together to make a systematic study of these pilgrimages. They represent the Ecumenical Theological Resource Fraternity in Israel, the American Institute of Holy Land Studies, the Jerusalem Visitors Centre for Christian Visitors, the American Jewish Committee, the Sisters of Zion, Melkite, and a number of individuals including certified Christian guides.

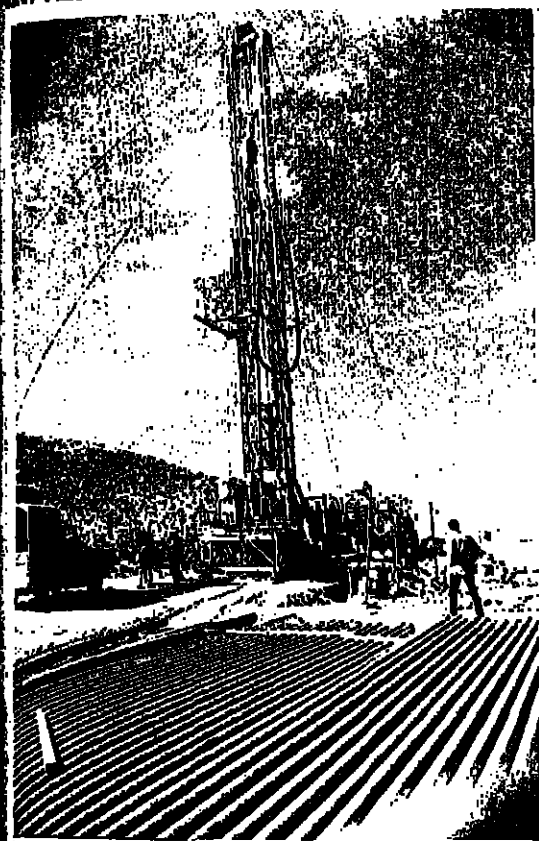
The committee has worked out a programme covering a number of areas. The sensitivities and motivations of different Christian groups are being examined and suggestions will be made as to how their diverse objectives might be met. It is hoped to be able to provide guidelines for dealing with study groups, pilgrim groups, ordinary tourist groups and devotional groups usually by a religious personality.

The committee is also interested in other services for visitor from abroad, such as facilities, the way in which people are received, and the need to provide services for devotional services. In the highest tradition of ecumenical service, all members of the study groups serve in a voluntary capacity. Chairman of the committee is Dr. Douglas Young, president of the American Institute of Holy Land Studies. Dr. M. Bernard Resnikoff, director of the American Jewish Committee's Israel office, is executive secretary. There is cooperation with the Israel Pilgrimage Committee and other information are freely shared between this voluntary group and government ministries in order to provide the maximum service to the visiting Christian.

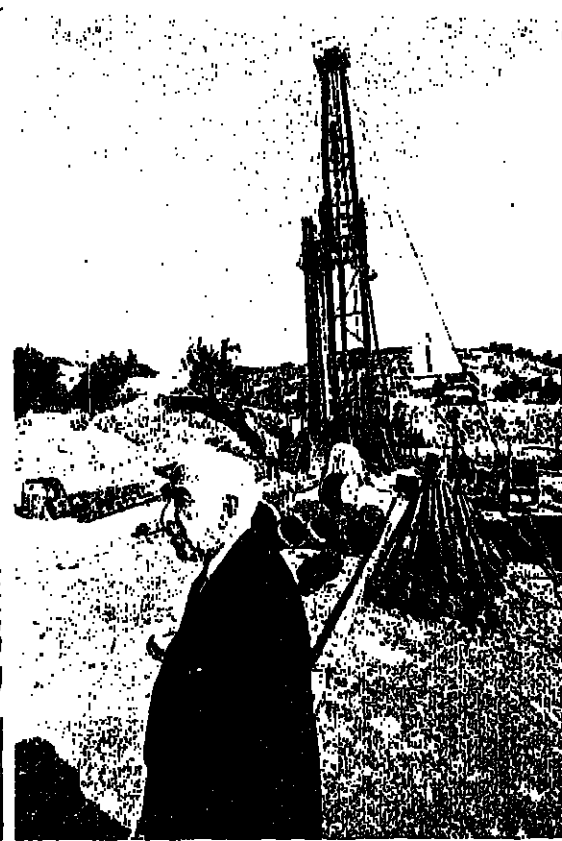
There's water in those hills

By Abraham Rabinovich

Photos: P. Larsen



Neve Ya'acov well, and 30-metre sections of pipe.



Prof. Picard at Kidron well site.



Technician adjusts rotary machinery for drilling well in Kidron Valley.

THE 1948 siege of Jerusalem was at its height when Prof. Leo Picard wrote his letter. The Hebrew University geologist had been serving as a transport officer for the Hagana since the fighting in the city had begun, running ammunition — first by vehicle, and on donkey-back when the petrol was finished — to the Jewish Quarter, Katamon and the other battle areas. From his rooftop apartment next to the Edison Cinema, the 47-year-old professor could see the Arab village of the surrounding hills tightening around Jewish Jerusalem.

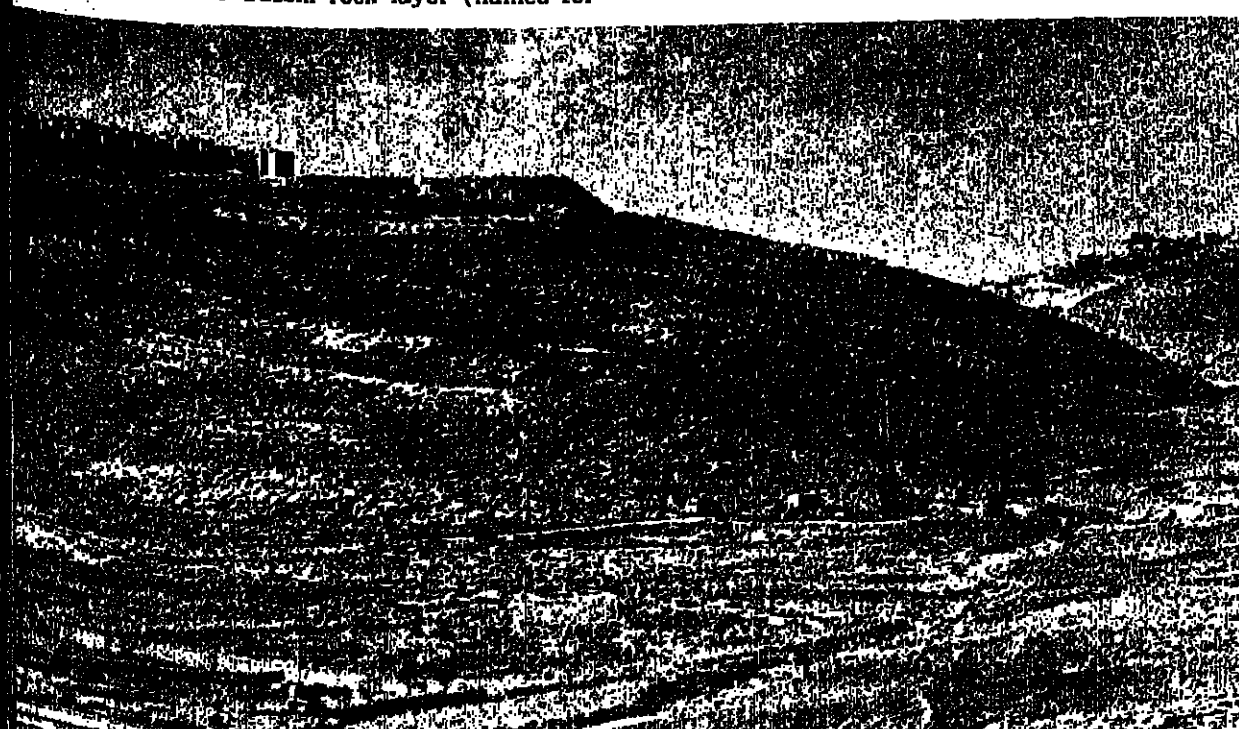
One of the world's foremost authorities on underground water supplies, Prof. Picard was acutely aware that once the pipe bringing water to the city from the coastal plain was severed, it would be only a matter of time before Jerusalem's reservoirs and cisterns ran dry. On April 2, 1948, he wrote a letter to the City Engineers suggesting that a well be dug within the city limits.

He recommended a site in the lower part of the Valley of the Cross, near where the Nayot development stands today. It was the lowest-lying point in the city from which a shaft could be dug in security towards the Motza aquifer, a layer of relatively impervious marl which kept back the water seeping down through the Deir Yassin rock layer (named for

the Arab village at which the layer emerged on the surface). Prof. Picard's suggestion was not taken up (his letter was not even answered). There was no drilling machinery in the city, and even the small amount of water needed for the drilling operation was not available. The water line was in fact soon cut, and Jerusalemites lined up on the streets under periodic shelling to receive a daily ration of water from the cisterns that had been so carefully filled ahead of the emergency. The ration was 10 litres, half a jerrycan, per person a day for drinking, cooking and cleaning. There was not much cooking being done in any case.

The war's end and the construction of new water pipes to the coastal plain did not make Prof. Picard forget his idea of finding water in the city. In 1952 he wrote again — this time to Mekorot, the national water company — renewing the suggestion. Again it was ignored. "Most people were pessimistic and even antagonistic about finding quantities of groundwater in great depth in the Jerusalem area," he said in a recent interview.

The only substantial amount of underground water known to exist in the country was below the coastal plain or foothills. Hydrologists assumed that all water



Housing project on the hilltop, and water-drilling site in valley below Neve Ya'acov, not far from Ramallah.

Hebrew University geologist Prof. Leo Picard examines rock sample drilled from depth of more than 800 metres at site near Neve Ya'acov. Wells in the Jerusalem area are expected to provide half the city's needs within a decade.

WATER IN THE HILLS

(Continued from page 15)

filtered down to that level and dismissed the contention that there could be underground water reachable from Jerusalem, 800 metres above sea level. The professor, however, was convinced from a close study of the geological formation of the Judean Hills that there were impervious layers of rock at relatively high altitude, which would keep the water from filtering down. If water was indeed trapped by such rock layers, it could be reached by mountain wells.

Prof. Picard, who had arrived in the country in the early 1920s from Germany, had been the pioneer in underground water research in the country. Wells sunk at his direction had brought water to parched land from Galilee to the Negev. His work had helped make Israel one of the leaders in the world in water discovery and earned him international renown in his field. Nevertheless, the scepticism about his proposal to dig in the mountains was so strong among fellow hydrologists that it was not until 1954 that a well was sunk near Jerusalem, and then only by a fluke.

A dam had been built near Elin Kerem to hold back rain runoff for agricultural use. The water behind the dam, however, began to drain away into the ground at a discouraging rate. In an effort to recapture this runaway water, a well was dug. At 150 metres, substantial water was hit above an impervious rock layer. It had nothing to do with the draining dam water and proved Prof. Picard's theory. (That well is still operating.)

Since then more than a dozen wells have been sunk in the Jerusalem area. The first to be dug in the city proper was just after the Six Day War. Its location, near the greenhouse at Givat Mordechai south of the Israel Museum, is just a few hundred metres from the site Prof. Picard had suggested in 1948. The Jerusalem area wells today provide six million cubic metres of water annually, one-fourth of the city's needs. Despite the rapidly growing consumption, local wells are seen by water experts as providing close to half the city's needs within a decade.

Water consumption has already more than doubled in the capital since the Six Day War, from 11 million cubic metres in the fiscal year ending in 1967 to 24 million this year. Part of the increase, of course, is due to the incorporation of East Jerusalem into the Municipal boundaries, which increased the city's population overnight by one-third. Jordanian Jerusalem had consumed only 2,000 cubic metres of water a day, a trickle compared to the 80,000 cubic metres the united city uses today (70-80,000 on summer days). Close to half the houses in the Old City had no running water; those that did, received water through their taps only twice a week. The villages incorporated into the Municipal boundaries like Silwan and Sur Bahir had no running water at all, only cisterns or springs.

Two days after the city was reunited, the Municipal water department extended its water pipes to East Jerusalem across what had been no-man's-land, linked at three places where the pipes had been disconnected in 1948. Since then it has tripled the number of Arab homes linked to the water grid, including virtually all those in the Old City. With water now readily available, East Jerusalemites have more than doubled their water use since 1967.

In Western Jerusalem, the water department has laid more than 100 kilometres of pipe since the war and added a series of new reservoirs. By the early 1980s the city's water consumption is expected to reach 40m. cubic metres a year, a four-fold growth in 15 years.

The water being pumped out of the mountain wells is filtered and

the Jerusalem area wells has one of the lowest chlorine contents in the country. Most of the wells dug so far have been on the western side of the mountain watershed. New wells have recently been dug for the first time on the eastern side, where the water runs off to the Dead Sea. One well is in the Kidron Valley, at the foot of Mount Scopus. Another planning authority, Tahal hydrologists Ze'ev Shifman and Uri Baida, who are working on the project, are former students of Prof. Picard — as are all hydrologists in Israel — and still consult with him.

Prof. Picard.

The drilling operation is being carried out by Mekorot under the direction of Tahal, the water planning authority. Tahal hydrologists Ze'ev Shifman and Uri Baida, who are working on the project, are former students of Prof. Picard — as are all hydrologists in Israel — and still consult with him.

Prof. Picard, now 72, no longer lives in the top floor apartment in the Zichron Moshe quarter which he had watched an enormous army 25 years ago. But from the same window it will be increasingly possible in the years ahead to see drilling rigs going up on the surrounding hills. Such rigs have already proved more than once that beneath the rocky hills of Jerusalem lies life-giving water.



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A YEN FOR YEN

by Ephraim Kishon

ONE day early last week I'm having a hearty breakfast in the room of my family when suddenly the little woman drops her robe and looks over the hills and the kitchen-range. Don't I know that look? Any time it appears on her face, everybody else knows what to do, and only me, I hang about like I don't know what.

The eyes come to rest on me with a look of avarice in them. "Everybody else knows what to do," she says. "Only you hang about here like I don't know what. Don't you read the papers?"

"Rather," I reply. "There's a monetary crisis. I know. So what do you want me to do?"

"Buy yen."

I admit that, financial times being what they were, the idea had already occurred to me too. What's more, ever since I'd seen that melancholy picture of the stock Tokyo Exchange on TV, I'd had several fits of yellow fever. I tried, I mused, that I've a regular job, boosted only recently by a verbal promise from the paper's management to increase my professional literature allowance by TL18.50 after taxes and after April 1. But if, on the other hand, I were to buy 100m. yen now, I could make a clear profit of some \$15.0m. In just two days, except what? Except that I haven't got any liquid capital.

I reminded the little woman cynically of my solid state.

"You don't need cash," said my wife in the grip of the yen. "You just pick up the phone and tell the agent: 'Wertheimer, please buy me 50m. yen.'"

"Quite," I said, "but at what price?"

"The going."

And there you had the 64-

million-yen question. Because no one in this country knows what the yen is worth or, for that matter, what it even looks like. I hunted for Wertheimer in the phone-book, but only found Wertheimer Dry Cleaning, so I went to my bank.

"Morning," I said to the cashier. "I want to buy yen. Lots of 'em."

"Going to Japan?"

"Nope. Speculating."

That's perfectly legal. The little yen-man buys them at the slightly higher premium dollar rate, and after upward revaluation, sells them again and is made for life. The bank, however, showed a regrettable lack of foresight.

"We don't keep yen," the bank manager confessed. "We've got one sample under glass at the main branch though. I could make enquiries about that. If you would get in touch again tomorrow..."

Tomorrow? Tomorrow the yen'll be fixed up with a new rate and then where will I be? Look how last week they set the Norwegian krone floating! In fact, I was rather puzzled by that, because, come to think of it, what's a Norway that hasn't lost the war doing among the rich nations of the world?

I PHONED Sanbar.

"Listen, Guy," I said, "I want to buy yen. Everybody's getting rich abroad and only me, I hang about here like a fool."

"Buy Development Bonds," said Sanbar. "That's a very good thing too."

"I want yen-linked bonds."

"Call me again tomorrow..."

Tomorrow? All the papers were talking about valuation, re- and de-, and our own Sapir was ex-

plaining the enormous advantages to our export trade in case there was a devaluation, which there wasn't going to be.

"In Frankfurt the dollar is standing at 39.1780039 an ounce of gold," the wife quoted at me from the paper. "How much is an ounce exactly?"

"Something like half a pound," I said. "Sterling."

It was that long row of figures after the dot that confused me. I looked up the Golden Pages but only found Wertheimer Dry Cleaning again.

The strain was beginning to tell. All that night I dreamt I was fighting inflation. "Where are you?" I kept yelling. "Come here and I'll kick you into the middle of next week!" Next morning the little one looked quite pale.

"The Zelig," she hissed, "came back from town with a suitcase! at me to buy dollars like every

body else or she'd call the cops.

By the time I reached Allenby, the yen had floated and our exports to Europe were getting a terrific boost. I entered the first shop and bought seven Made-in-Japan translators at only 22 per cent increase in price.

Now every room in the house is cheerful with announcements of how, while the monetary storm rages, there is one monetary that stays firm as a rock, to wit, our own IL, the dear wee thing, which is not only maintaining its stability dollarwise, but which will never-ever be devalued even after the elections, and certainly not before.

And us worrying ourselves silly about devaluation, eh? Makes you feel terrific, living in a country with such a hard, Sapir-linked currency, bless him.

I TOOK myself Lillienblumwards. At the corner of Herzl, I spotted a loitering character who told me: Go to that doorway there and tell the stooping guy that Fuchs sent you. I approached.

Stoops and ordered any amount of yen in small notes, so he fled into an apartment whose door stood slightly ajar and said something in Yiddish, and a hefty gent came out and started screaming at me to buy dollars like every

body else or she'd call the cops.

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Translated by Miriam Arad by arrangement with "Ma'ariv"

MILITARY NEEDS

Portion of the Week: Ki Tissa, Exodus 30.11-34.35; Haftara: 1 Kings 18.1-39. The verse discussed is 1 Kings 18.6.

I SUPPOSE this article belongs more to fauna than to flora, but its justification lies in the fact that non-carnivorous fauna are dependent on flora for their sustenance, as we are reminded in the Haftarah for this Sabbath. It has as its background one of the many famines which afflicted Israel during the period of the First Temple, and which are so often mentioned in the Bible.

And there was a sore famine in Samaria. In that famine, Obadiah, the godfearing servant of the Lord from god-king Ahab and his wicked wife Jezebel, had risked his life by hiding 100 prophets from the wrathful vengeance of Jezebel and hiding them in a cave, fed them with bread and water, and saved them from death.

Obadiah, especially against the fact that it was a time of famine when both bread and water were in short supply.

Ahab, unaware of this act of Obadiah, called upon him and some supplies for his horses; but — for his horses Obadiah said: "And Ahab said unto him: 'Go into the land, unto all the sources of water and unto all the brooks; perhaps we may find and save the horses of the king' (v. 5).

Of the various grasses and herbs upon which man and animals subsist, an explicit distinction is made between those which are fit for human consumption, and those which are useful only as animal fodder. In the beautiful description of Nature which is the 104th Psalm, it says: "He causeth chafetz to grow for the cattle and esav for the service of man that he may bring forth bread out of the earth." Chafetz (except in Numbers 11.5, where it refers to an Egyptian vegetable, probably the leek) is therefore clearly cattle fodder as distinct from esav, which is here bread-producing grain.

Ahab's concern, however, was not so much for animals themselves as for the needs of defense and security! The horse in the Bible is exclusively an animal of war — for domestic purposes the donkey was used — and even the hybrid mule was actually reserved for royal use (see Kings 1.38). And his concern was that his military needs and requirements should not be too seriously affected by the famine. Obadiah was concerned with the survival of the prophets; his master with that of his arsenal!

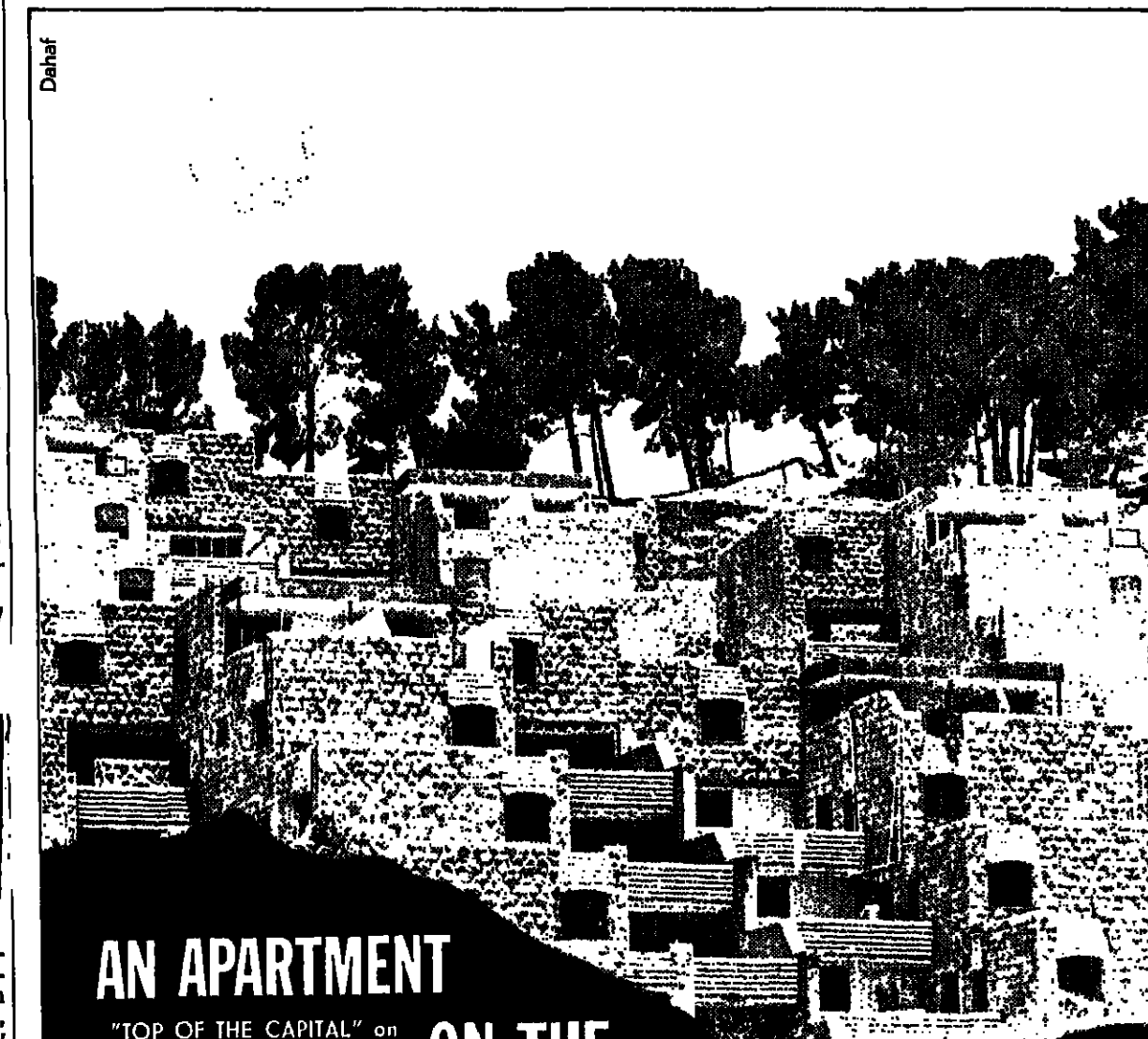
L. I. RABINOWITZ



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the seagull they wouldn't

JONATHAN LIVINGSTON SEAGULL by Richard Bach.
London, Pan: 88 pp. IL6.95.
Reviewed by
Helga Dudman

WAS choking by paragraph for of this history-making seagull, but there was one consolation. Jonathan Seagull arrived just about the time of the start of his descent from the best-selling title in the U.S. "Time" magazine, which, after devoting a cover story to this disgusting bird some months ago, finally listed him in last place recently, after "The Last File" (to which it gave a review, but which I enjoyed, which — in Hebrew translation — currently shares with Jonathan the place of honour in many bookstores).

What do you say about a 40-page book (you get 88 pages for your 88, but more than half of them photographs of seagulls) that has over a million copies? I, for one, can barely begin to summarize it: I would rather dive aerobically for garbage — as seagulls do. Well, in this book there is one gull who wants to fly better than the others, and so he comes from about individualism, mysticism and, I suspect, Republicanism. Some of Americans read this book, but I imagine that few Effete Brits would enjoy it.)

There is talk of "The Law of the Gull," and the fate of the "Outcast," and awesome references to "Son of the Great Gull" — but what struck me as, somehow, reminiscent of "The Little Locomotive at Chislehurst," "Lost Horizons," and "How to Get The Most Out of Your New Three-Speed Bike." Words of words have no doubt in America, speculating on why, or how, this work is some deep-seated need among the silent, majority-voting Americans — and, for all I know, maybe even that new professional agency, "The Young," may by embracing devout little groups of men for Jonathan.

Though, this is a very Waspy book of gulls. There is some hint of more in the names of Jonathan's gulls: Henry Calvin Gull, Fleet-lynd Gull, Kirk Maynard. It is not the author knows that a world is not made up entirely of Anglo-Saxon gulls, so, by gum, if you don't have a Wise Old Elder Roland Gull (who "came down from the cold thin air... destined to go still higher tomorrow"). Conspicuously absent, I think, was Richard Milhouse Gull, or perhaps eight children and, if a bit of gossip I heard is correct, has taken up with an older woman, the widow of a literary agent, who "believed in" his product.)

Some will undoubtedly enjoy it. One woman I know about said: "It's such a relief after pornography." Alas, even this comfort pornography — much as it seems an unreal horror — might come as a relief after Jonathan. It isn't even a relief

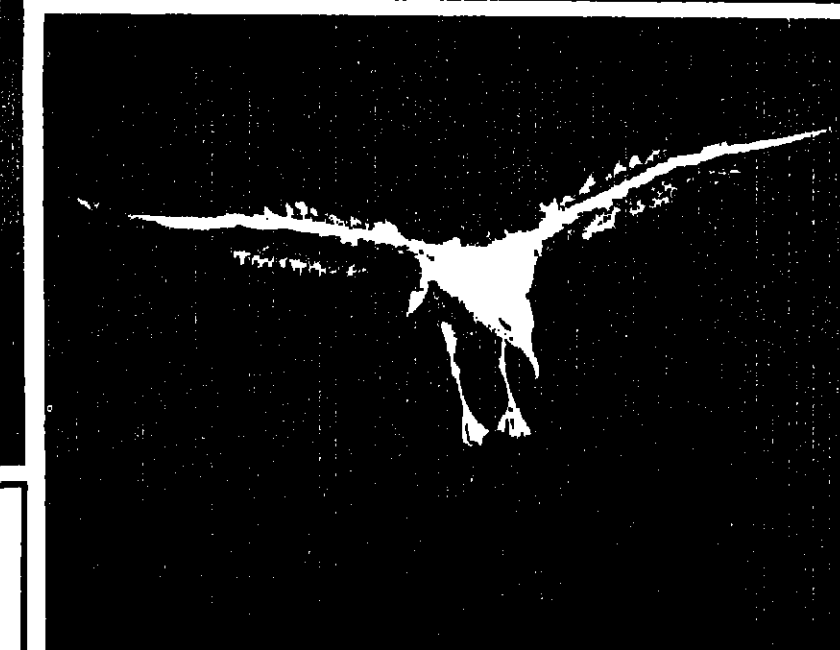


The voice faded, and Jonathan agreed. The place for a seagull at night is on shore, and from this moment forth, he vowed, he would be a normal gull. It would make everyone happier.

trembling ever so slightly with delight... But the speed was power, and the speed was joy, and the speed was pure beauty", but of a sort calculated to appeal to failed candidates for an astronaut's course. No, this is not "The Naked Seagull." It is not even "Love Story with Feathers." (Richard Bach, the author, heard a "mysterious voice" which told him the Jonathan story in installments, according to various articles on the phenomenon; the millionaire begetter of these lines also recently left his wife and six, or perhaps eight, children and, if a bit of gossip I heard is correct, has taken up with an older woman, the widow of a literary agent, who "believed in" his product.)

Some will undoubtedly enjoy it. One woman I know about said: "It's such a relief after pornography." Alas, even this comfort pornography — much as it seems an unreal horror — might come as a relief after Jonathan. It isn't even a relief

It wasn't long before Jonathan Gull was off by himself again, far out at sea, hungry, happy, learning. The subject was speed, and in a week's practice he learned more about speed than the fastest gull alive.



"Why, Jon, why?" his mother asked. "Why is it so hard to be like the rest of the flock, Jon? Why can't you leave low flying to the pelicans, the albatross? Why don't you eat? Jon, you're bone and feathers!"



Handwritten text in a box, possibly a signature or note.

A collection of essays on North African Jewry

ZECHOR LE'AVRAHAM: זכור לַאֲבִרָהָם: קובץ מאמרים לזכר אברהם יצחק (A Collection of essays in memory of Avraham Elmaleh). Edited by H.Z. Hirschberg. Jerusalem, Committee of the Moroccan Community, ex. + 343 pp. Hebrew and French Summaries.

Reviewed by Harvey Goldberg

If Africa was viewed by 19th-century Europeans as the Dark Continent, then North Africa may be called the Dark Continent-of-Origin of contemporary Israel. Despite the large number of Israelis whose origins are in the Maghreb, the history of the Jews of North Africa has not received enough attention from either scholars or the general public. This cultural neglect is strenuously being corrected by Bar-Ilan University Professor H.Z. Hirschberg in his introduction to "Zechor Le'Avraham," published in memory of Avraham Elmaleh, who was a leader of Moroccan Jewry in Israel.



Avraham Elmaleh

About half of the chapters in the book focus on Morocco. One is David Corcos' historical survey of the mellah (ghetto) in Moroccan towns. In recent times the mellah has been synonymous with poverty, overcrowding and unsanitary conditions, but the Jewish quarters of Marrakech and Meknes in the 16th and 17th centuries were among the finer sections of those towns, and frequently were chosen by the ambassadors of European countries as their place of residence.

H. Bentov analyzes the role of Samuel Sunbal, a wealthy and influential "court Jew" in the 18th century who appears in various responses as a despot detached from his people who exploited his political connections solely for his own benefit. Bentov's analysis probes beneath the surface of the literature

and shows Sunbal to be a complex figure, in a complex position, who at times interceded with the authorities on behalf of the poorer of his brethren.

Education is dealt with in two essays: one, by Zafra, gives a detailed portrait of traditional Jewish schooling in Morocco, while, in the other, Y. Kaniel contrasts the development of modern schools in 19th-century Jerusalem among the Ashkenazi and Sephardi communities.

Religious education and culture among the Jews of Tripoli, Libya, are discussed by Y. Kaniel in a lengthy paper dealing with the least known of all the Maghreb's Jewries. The Jews of Tripoli were at times isolated from centers of law and study to the extent that Rabbi Shimon Levi's activities there in the mid-1800s have been likened to proselytization of the local community. As recently as the last century, Rabbi Mordechai Haachan, a native of Tripoli, cited the common practice of women gashing their skin at funerals in direct contravention of a Biblical rule. But even though the Jews of that region depended on outsiders for spiritual leadership, they also proved capable of internal revitalization in response to the challenges of secularization emanating from Europe. Attempts were made to modernize the organization and content of Jewish education. Rabbi Haachan himself worked to introduce new methods of Hebrew language instruction.

Visited Tripolitania

Avraham Elmaleh, to whom the volume is dedicated, visited Tripolitania in 1923 on a mission for the Jewish National Fund, and met a man in the small town of Zawia who was thoroughly familiar with the writers of the Haskalah (Enlightenment). A decade later, Hebrew texts from Elmaleh began to reach the most remote villages in the area. In the city of Tripoli a new ritual honour associated with the Sabbath Torah reading was introduced into the service and auctioned for the benefit of the J.N.F.

Today, the vast majority of Tripolitania Jews live in Israel, in contrast to the Jews of French North Africa, very large numbers of whom are also in France, England and other lands. The concentration of North African Jewry in this country provides a challenge to the scholar to use information gained from living informants, in combination with the study of historical documents. Several of the essays in the present volume represent a promising response to that challenge.

Harvey Goldberg, former Associate Professor of Sociology at the University of Iowa, has settled with his family in Jerusalem, where he teaches at the Hebrew University.

Jerusalem group spurs Yiddish renaissance

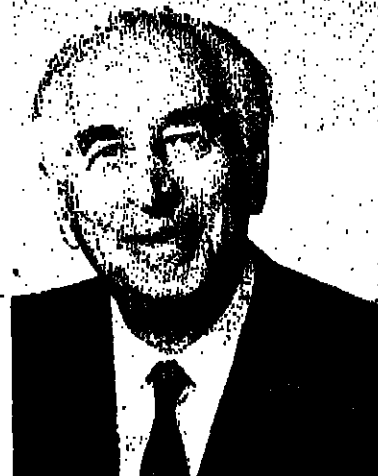
By Ernie Meyer

THE 300 members of the Yiddish Culture Organization of Jerusalem would like to see a renaissance of Yiddish here — on an intellectual basis.

Founded a year ago, the group has organized monthly meetings, the latest well-attended 70th-birthday tribute to the Editor of the "Great Yiddish Dictionary," Professor Yudel Mark, who recently settled in Jerusalem from New York with his wife. The gathering at Beit Elsheva was addressed by Professors Dov Sadan, Sol Liptzin, and Yehoshua Fishman.

Russian newcomers

Early in January the organization sponsored an evening devoted to contemporary Russian Yiddish poets. Three recently arrived olim from the Soviet Union, M. Osherson, Y. Lerner and M. Haritz, read from their works. In the words of one listener, "across the gulf of time and space, there was immediate contact with their world of thought." The Russians, on the other hand, said that they felt a bond of oneness and at-home-ness with the audience, which apparently recognized their creativity. (The Russian Yiddish writers have already formed an association in Jerusalem with some 80 members, headed by poet Yosef Kerler.)



YUDEL MARK

There is also a special programme for youth with a new study group and a drama group, the "Purimshpielers," headed by David Roskies, a recent olim from the U.S.

Tel Aviv has several Yiddish groups centered at the H. Leivick, Shalom Aleichem and Isaac Hamin Houses. "But in Jerusalem you could not have organized the group we now have five years ago," Prof. Sara Feder, one of the Jerusalem group's sparkplugs, told *The Jerusalem Post* last week.

Three circles

Membership largely comes from three circles, she said. There are the immigrants from English-speaking countries, those from Latin America with its rich tradition of Yiddish culture, and the newcomers from Russia. For this last group especially, Yiddish is a very important bridge, although the interest in the language here is on a rather intellectual level. (The group has no contact whatever with the large reservoir of "living Yiddish," centered around Mos. She'atim and similar quarters.)

The group's president is Prof. Gershon Wiener, former head of the New York Jewish Teachers' Seminary who now teaches at the Jewish Agency's Sayim Greenberg Institute for Teachers from Abroad. Honorary chairman is Prof. Sadan, who was the first head of the Hebrew University's Yiddish Department.

Odyssey of a rabbi

ISRAEL AT HOME AND ABROAD (1938-1972) by Israel Goldstein, Jerusalem, Rubin Mass, 422 pp.

Reviewed by Sol Liptzin

THIS book offers an insight into Israel Goldstein's many and varied activities during his past decade in Israel. After retiring as Rabbi of the B'nai Teshurun Congregation of New York in 1960, he began a new career in Jerusalem as Chairman of the Keren Hayesod. "This necessitated his being in touch with Jewish communities on all continents and reacting to Jewish events in the Diaspora as well as in Israel. His speeches and essays of the last 10 years form a running commentary on Jewish life.



ISRAEL GOLDSTEIN

In the U.S., Dr. Goldstein had played a leading role in the American Jewish Congress, Zionist Organization of America, Synagogue Council of America, Jewish Consultative Board of America, World Confederation of General Zionists, Brit Ivrit Olamit (World Hebrew Language Union), United Jewish Appeal and other Jewish groups. There, in his native land, he had helped to found Brandeis University and the National Conference of Christians and Jews. There, for more than a generation, he had charmed with his oratory audiences from the Atlantic to the Pacific and the impact of his ideas had been felt in the highest government and religious circles.

The story of Dr. Goldstein's transplantation from the U.S. to Israel was told in his earlier volume, "Transition Years." The present volume shows him striking new and ever deeper roots in Israel. Here, too, he has made memorable contributions to the country's welfare. In a youth village, established in the Katamon area of Jerusalem and named after him, hundreds of boys and girls, hailing from many lands and separated by language, culture, customs and experience, have been and are being trained to become skilled craftsmen and integrated to become useful, patriotic citizens of their new homeland. The Israel Goldstein Synagogue on the Givat Ram campus of the Hebrew University provides a religious sanctuary for students living in dormitories far from Jerusalem's "divine" places of worship.

Dr. Goldstein's addresses to Zionist Congresses and to the World Confederation of General Zionists are notable for their avoidance of disruptive politics and their emphasis on positive programmes for Jewish education as the main counterforce to the loss of Jewish identity. He holds that Jewish education must be more intensive, more Hebrew and more Israel-oriented. Yet, while stressing the centrality of Israel in the life of the Diaspora, he also seeks to make Israelis more conscious of Diaspora needs and problems. Since Jewish communities everywhere derive from the exis-

tence of Israel pride, moral force, a sense of purpose, historical and spiritual ends, he feels that the quality of life and the liberal, human values Israel espouses must be at the highest level not only in its own sake but also as a light to Jews abroad. Then only will a substantial number of idealists in the free world be stirred to ally, and such allies will be the Jewishness of the countries from which it comes because it constitutes a living bridge with a living stake in Israel.

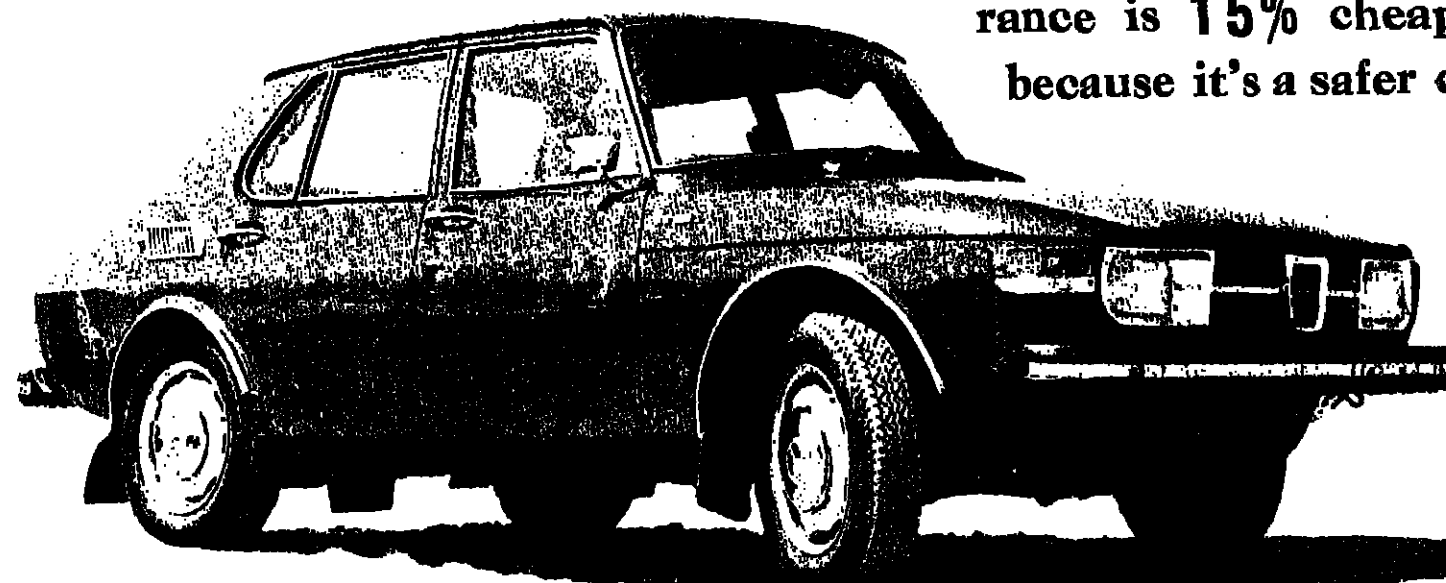
Dr. Goldstein brought his personal insights into Zionism to his audience in Buenos Aires, Rio Janeiro, Melbourne, Sydney, Los Angeles, Frankfurt, Brussels and Hamburg, as well as America from Philadelphia to Berkeley, Jewish communities. Since these on all continents are replete with the present book, there is a considerable repetition, but this repetition can also be seen as a stylistic device to articulate and reinforce credo in ever-new nuances.

While Zionism absorbs Dr. Goldstein's main interest, his contributions also reflect other aspects of his wide-ranging activities. His memorial tributes to personalities, including Eliezer Sevel, Hayim Greenberg, Yehuda Magnes and Stephen S. Wise, are his sermons before the New York congregation during annual revivals. There are his reflections on the changing climate in the American Rabbinate, his reflections of the nascent Jewish Brandeis University, his appraisal of the contemporary Jewish Diaspora, his appraisal of Mordecai Anav's pioneering venture, Anav's Nahmanides' call to align centuries ago.

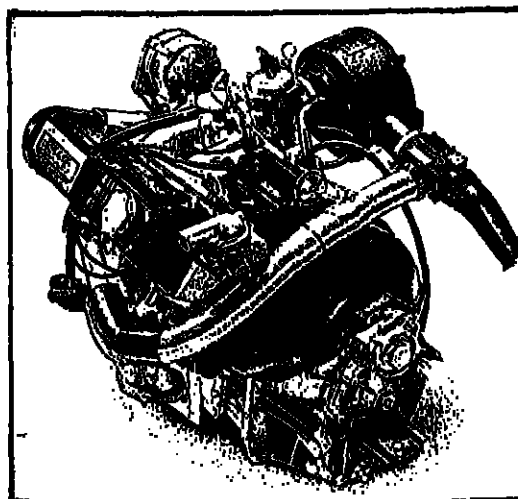
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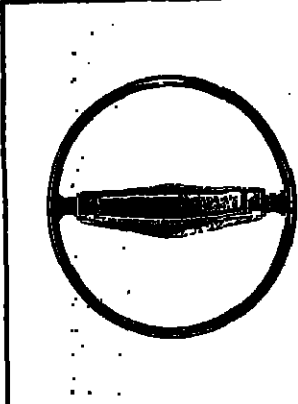
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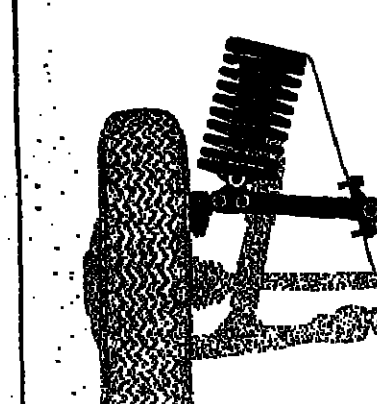
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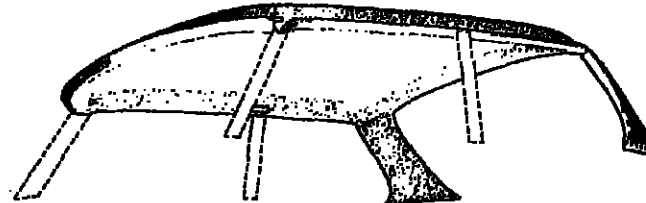
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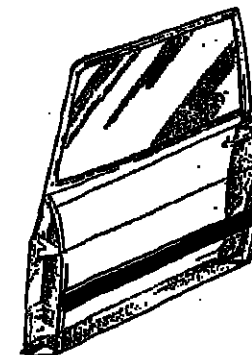
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The Yatkovsky house: waiting for the wreckers. (Shalom Bar-Tal)

Mayor Israel Feinberg says that his administration wants 'to keep Petah Tikva as quiet as possible.' And despite the fact that it is certainly no longer a moshava, the 'Mother of Settlements' has managed to keep at least some of the perils of urbanization at bay. MARK SEGAL reports.

THIS is where it all began... We have it on the best authority. As David Ben-Gurion wrote:

"The crown of the first creators of Hebrew agriculture — the most important innovation and revolutionary turning point in the Land's annals since the Arab Conquest in the seventh century C.E. — rests on the brows of the founders of Petah Tikva, the Mother of Settlements, in 1878... With the foundation of Petah Tikva there commenced a new era in the history of our Land, that can truly be entitled the Epoch of Independence. With the foundation of Petah Tikva there came into being the first nucleus of the Independent Yishuv in the Homeland. Thereby was blazed the trail leading to the renewal of our national sovereignty." (Introduction to "The 76th Jubilee Volume of Petah Tikva.")

Few of the many thousands rushing past the Mother of Settlements along the main highway or fighting the traffic through its nondescript town centre, appreciate the historic associations. Indeed, little remains to mark the beginnings. Urban development has gobbled it all up.

As a young student I used to relish my visits to Petah Tikva, enjoying the warm hospitality, eating refreshingly cold water-melons on a hot summer evening in the tree-lined garden of the Shiret-Solomon home on Rehov Rothschild. I was fascinated by the stories of the founding families who set forth from the walled city of Jerusalem and combined with First Aliya immigrants to establish their Gateway to Hope (Petah Tikva) on the desolate land of Melabess on the swampy banks of the River Yarkon.

Name from Hosea

They found the name in the book of Hosea 2:17: "...from the valley of gloom to the gateway of hope..." For the Zionist history I imbibed in my youth movement in Manchester began with Dagan and Tal Hal, giving no inkling of Petah Tikva. The official Zionist education machine and the chic latter-day anti-Zionism share a conspiracy of silence about the First Aliya and the remarkable individuals of whom it was composed.

In recent years, Ben-Gurion, the leading figure of the Second Aliya, has come to acknowledge the debt to the forerunners. It was, in fact, in Petah Tikva that he and his fellow halutzim had their first contact with the soil. (Some ways say that the Histadrut leaders never forgave the Petah Tikva farmers for having made them work so hard.) It was from the country's first mo-

shava that they set forth to conquer the inhospitable wasteland, and it was there that the great battle for Jewish labour was fought.

Only a few landmarks survive — the Great Synagogue in Rehov Hovevei Zion, for example. It is difficult to find because the ultra-Orthodox founding fathers refused to have their streets form anything resembling a cross. To see what the first houses looked like, one has to drive out to Savyon, where a replica (soon to house a museum) has been set up. Today's zenith of Israeli suburban living was originally the moshava of Yahud, to which the people of Petah Tikva fled in 1882 from the malaria which felled so many of their number.

The pleasant residential quarter that was Rehov Rothschild has given way to high-rise apartment houses along one of the town's noisiest thoroughfares. But one can still see an old house if one passes at the corner of Rothschild and Eilat. It was built 80 years ago by the Yatkovsky family. Today, the closed shutters of the house stare vacantly at the passersby, the rustling trees sigh of past joys and sorrows as they wait for the demolition crew.

The bulldozer has already erased the last traces of the famous Glesin house and garden. A high billboard forecasting a high-rise apartment house dominates the vacant plot. It was pointed out to me from the petrol station on the other side of the main highway to Tel Aviv just before one enters the town. In the early years it was an important landmark. Like the Yatkovsky, the Glesins were among the first to plant orange groves in the moshava. While the former lived in the midst of the community, the Glesins built their home on the very outskirts, in keeping with the individualistic character of the family. It soon took on the character of a Zionist institution, with the present-day Glesins recalling how Grandmother Rachel provided the pioneers who founded nearby Eilat Ganim with their first work tools, livestock and even supplies of food.

Grandmother Rachel set up her own personal settlement and absorption department," recall Shoshana and Ephraim Glesin. This charming patrician couple link the Yatkovsky and the Glesin families. The former Shoshana Yatkovsky, a fifth-generation sabra on her mother's side, tells how her grandfather with his sons and daughters joined the pioneers who bought the lands of Melabess. Ephraim's father, Moshe Glesin, was the non-conformist of the moshava, an enlightened liberal who fought the ultra-

not quite a big city



The old Petah Tikva railway station. Battle in which Avshalom Glesin fell was fought nearby. (Shalom Bar-Tal)

Orthodox establishment

Surrounded by many fine paintings we sat inside their pleasant home on quiet Rehov Ben-Yehuda, as the Glesins confided, up the past. It has all the makings of a romantic period novella. Shoshana Yatkovsky and Ephraim Glesin started courting after he had seen her performing in amateur dramatics.

This drama circle had revolutionary connotations in the early days of the moshava. The ultra-Orthodox *va'ad* banned the theatre as "idolatrous abomination," and Moshe Glesin proclaimed to open his grounds to performances on Saturday nights.

Pictures and songs

The driving spirit behind the project was the moshava physician, Dr. Ya'acov Bernstain-Cohen (father of actress Miriam Bernstain-Cohen), who was anathema to the *va'ad*. They objected to his popular science lectures with lantern slides, denouncing especially his talk on modern hygiene where he "...assembles our youth, boys and girls together, puts out the light, shows them pornography pictures and the youngsters sing indecent songs..."

The pavilion on the Glesin property which was used as the stage served decades later as the rostrum for weekly open-air concerts of the Fire Brigade band, to which the local gentry would come decked out in their finery. The enmity between Moshe Glesin and the *va'ad* was mutual: they called the street leading to his property "Der Treifegasse" as he was known to smoke of a sabbath. What shocked them even more than his smoking on Shabbat was his liberality in letting young couples stroll up and down the tree-lined avenue leading to his house, which soon

came to be known as "Lovers Lane."

Moshe Glesin differed from other farmers in only employing Jewish workers and his place came to be called "School for Hebrew Labour." The Glesin home became so famous that all visitors to the moshava would stay there, and Ephraim remembers, Ussishkin, Mossinson and Bograshov, recalling, "We children often had to give up our beds and sleep at neighbours'."

But the open house nearly rendered the family bankrupt, and early in World War I, part of the rambling structure was converted into the first — and last — hotel in Petah Tikva.

IN the spring of 1921, the Arab massacre of Jews in Jaffa on May 1 gave the people of Petah Tikva a warning of what lay in store for them. It took only four days to materialize.

There were only 6,000 men, women and children in the moshava, which was coming back to life after the recovery from the Turkish deportations during the war. Following a series of attacks on travellers to Jaffa, they found their existence threatened on May 5 by over 3,000 armed Arabs from nearby villages.

Ephraim Glesin recalls: "My group took up a stand at the railroad. We dug in among the trees and shot back. I remember hearing their women ululating the blood-chilling yowls of victory. They bore big sacks to carry away the loot once they had wiped us out."

During the drawn-out skirmishes, four of the moshav's young men fell, including Ephraim's brother, Avshalom. The Arab attackers were eventually driven off by some British troops, mainly Chirkas, stationed at what is

today Rosh Ha'yishuv. Some of the moshava were sent to the British for carrying out the massacre.

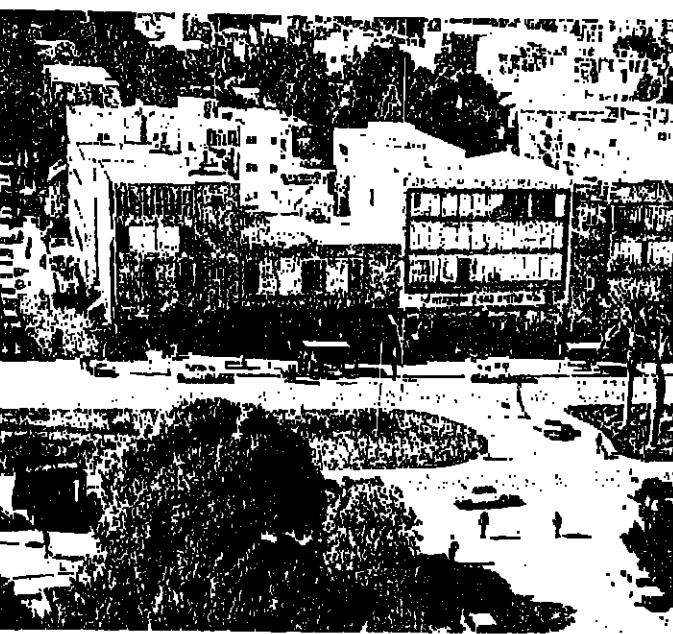
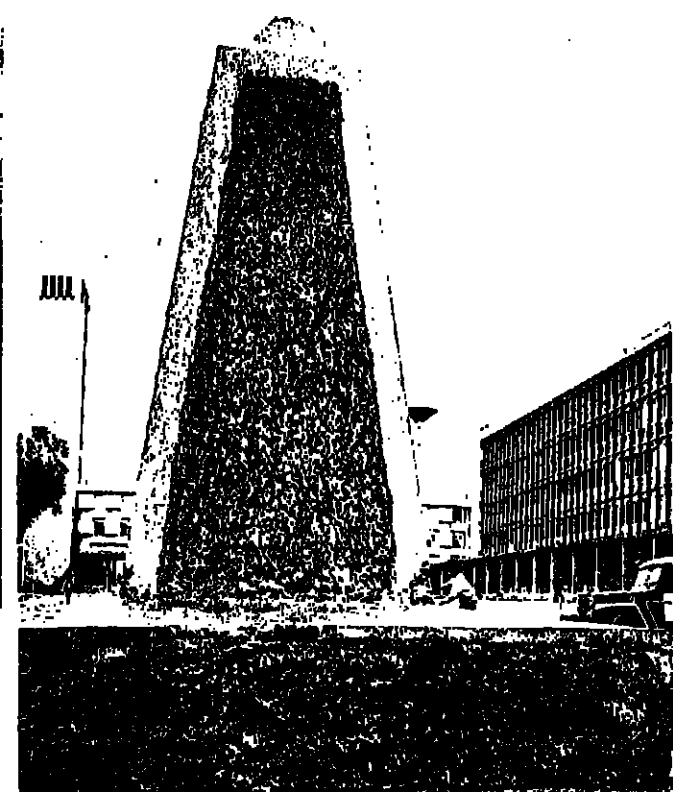
Avshalom Glesin's brother, who has become part of the history of Petah Tikva, was named after him, and his sister-in-law are present at the Rosh Ha'yishuv performance, the present mayor, Levi Feinberg, for having translated memorial obelisk from down part of town to a honour in front of the

I passed by the great where Avshalom Glesin was planted by his father, med in by the energetic trial zone. The death of ing son broke Moshe, down the family home to spend a year or two founded kibbutz Eilat Ganim.

EPHRAIM and Shoshana sin have all their active in public affairs. sin is still a very devoted member of Wizo. Her husband, by day and devote to public affairs by night, to which all the moshava belonged, and served in the local council. Federation and of, Pardess, the private club, ers' syndicate which the and Yatkovsky helped to

"I still call Petah Tikva moshava. I cannot get the idea that it has become a city," Mrs. Glesin confessed moved to their present get away from the moshava, both accept the changes belated moshava as the development.

We discuss the changes in population, note that many more



Petah Tikva's main street, with a view of built-up area in the background. Photo below shows Shoshana (nee Yatkovsky) and Ephraim Glesin, whose marriage linked two of the old moshava's first families. (Giora Salmi, Shalom Bar-Tal)

(above) Mayor Israel Feinberg, (below) Shoshana and Ephraim Glesin

It is only natural for Mr. Feinberg's eye to take on a gleam of satisfaction when he mentions that his old employers approach him on official business at the town hall. Today he heads the local power elite, for he also rules the Petah Tikva Labour Party machine. The workers' housing estate where he and his comrades used to live in isolation in their pioneering days is now a choice residential quarter.

The mayor is quite popular and has a reputation for hard work. He is fairly accessible and unlike his colleague in Tel Aviv, is listed in the telephone directory. "No, I do not intend discontinuing my phone. I know it's not always convenient. Nko the other Saturday night someone phoned me at ten o'clock about overflowing sewage. Or someone else complaining about the water being turned off."

"We have to welcome the desire of citizens for direct contact. After all they only hear about Ministers, but feel that the mayor is the address for getting things done at home. Of course it's not easy. Look at the limited powers and funds at the local government's disposal. For all that, one has a sense of getting things done, of creating new facts and absorbing new immigrants. I don't think a Knesset member gets that sort of satisfaction. Yes, I know Eylon (the mayor of Holon) is aiming for the Knesset. Well (with a quiet smile), didn't he say he was rather exhausted?"

Mayor Feinberg reviews his 22 years of municipal work with pride. "We found a city of 17,000 inhabitants and today we are topping 100,000. Things have speeded up. After all, in 1952 we drew up a master plan which aimed at a population of 90,000

by 1985, and today our new master plan aims at a population of 200,000 by 1990." Here he stresses "We most definitely do not want to become another Tel Aviv. We want to keep Petah Tikva as quiet as possible."

He believes that Petah Tikva has the most promising future of any city in the Greater Tel Aviv region and that the present drift to Petah Tikva will soon become a torrent, which will have to be properly channelled.

That many younger people are moving to the town is shown by the 1971 population figures. These show that 62 per cent of all inhabitants belong to age groups up to 34 years old; of these, 11 per cent are up to the age of four, and 40 per cent up to 19, with only seven per cent of the total population aged 65 and more.

Building schools

In practical terms, this means a municipal headache over building and opening educational institutions. Petah Tikva has a school population of 23,000, of which 4,000 youngsters attend city high schools. The education budget is IL20m. and half of the city's development budget of IL110m. is for school expansion.

The mayor is stressing post-elementary education, with emphasis on technical schools which train local boys to become technicians. He hopes that by next year, these will be able to provide training for engineering technicians in such trades as electronics and laboratories.

ALTHOUGH much of Petah Tikva remains farming land, with 8,000 dunams still under citrus, the industrial zone — Kiryat Arye — is expanding. As the in-

dustrial zone is at the town's approaches, its factories do not bother the residential quarters.

Mayor Feinberg's future vision for his town is not an over-ambitious one, but keeps within realistic bounds. He bases himself on the assumption that the neighbouring towns have nearly all exhausted their building-land reserves, and that as Tel Aviv grows noisier and uglier, people will seek more restful surroundings. He expects all the small houses in the city centre to make way for high-rise buildings, but will fight to maintain the bucolic character of quarters like Kfar Ganim.

The Petah Tikva of the future will expand to the east; and around the Roman ruin of Antipatros, known by its biblical name of Tel Afek, the Mayor is now converting an area of 1,000 dunams into a national park with an amphitheatre. His future plans include a country club, and an entertainment and cultural complex, so that Petah Tikva, and especially its youngsters, will not be dependent on Tel Aviv.

Petah Tikva's crime rate is negligible — a fact of which the Mayor is rightfully proud; but he warns that matters could change if the housing shortage is not given top national priority.

"I told the Minister of Housing that if the young husband gets fed up at living with his in-laws, and walks out, both of the home and his marriage, he could end up in very bad company, so we have to do something and now."

The municipality has already built 500 homes for young couples at the very reasonable monthly rent of IL85. They have also found 450 "solutions" to housing problems and have set up a special joint fund with the Government and the main banks of IL2.5m. to aid at least 200 families. Mr. Feinberg wants to expand this fund to IL3.5m. They are also building another 3,500 subsidized flats.

It was Mayor Feinberg who stood up against Shikun Ovdim Manager Abraham Ofer at the Labour Party Secretariat, opposing the latter's proposals for building tiny flats for sale to young couples.

"I favour rental housing. Because if I lease the flats, I prevent their deteriorating into slums. As a matter of policy, I don't want to create instant slums."

Mayor Feinberg is indignant about the lack of a realistic Government land policy allied to his mind to an anachronistic control of land usage. If more land were released, it would drastically lower the cost of housing, he stresses.

"We need a revolution in Government policy on farm land. Now, I don't mean converting genuine agricultural areas for urban purposes. I'm referring to land that used to be classified as agricultural years ago and is now in the heart of built-up areas,

MY general impression of Israel Feinberg is that he is a well-meaning man trying to keep the ill of urbanism at bay. For Petah Tikva the moshava no longer exists, yet it is not quite a city. It still has no hotel and hardly any of the sidewalk cafes so characteristic of the Israeli town centre. But a lot of the town remains green and thankfully the huge, old trees that graced the founders' gardens still stand even though the houses have vanished.

Petah Tikva veterans bear a grudge against the mayor's predecessor, Mr. Raabish, for uprooting the municipal garden in the centre of town and covering it with concrete. It soon became an unofficial market place covered with unsightly stalls, but that has gone now. Instead, the stall-owners have been licensed to operate along a neighbouring thoroughfare.

On investigation, I learned that the mayor's coalition depends on the vote of the councillor for the Iraqi immigrants List, and it was the latter who handed out the licences to all the stall-owners who form his constituency. For some the centre of Petah Tikva still evokes associations with Klausner's "Litvak shtetl," with the more recent abolition of the oriental suk.

Internal problems

Mayor Feinberg says bitterly that "the destroyers come from thy midst" when he speaks about the internal party problems besetting local government leaders.

Talking to people in his Labour Party branch, I gathered that his bitterness arises from internal dissensions. His opponents claim that Mayor Feinberg, as an active member of the "Gush of ex-Mapal politicians running the national Labour Party, applied its caucus techniques to gaining power for himself by supplanting Raabish."

The supporters of the former mayor claim that Mr. Feinberg "is living on Raabish's achievements, like the Yad Lebanon cultural centre, and the rapid development of the town." On the other hand, even they are ready to concede that Mayor Feinberg is much more of a team worker, and a more even-tempered man, with a better grasp of human relations than Raabish. As they put it, "more of a mensch."

One party comrade of the mayor notes that his major problem is "the quality of the average municipal official he inherited. They seem to be systematically working against him." On the other hand, all my sources had the highest praise for the city engineer and for the city treasurer, who has introduced one of the best IBM computer systems in local government.

All in all, Petah Tikva is a fairly pleasant place to live in. But the question remains: as the urban blight spreads across the land, how long can it stay that way?

1971.12.30

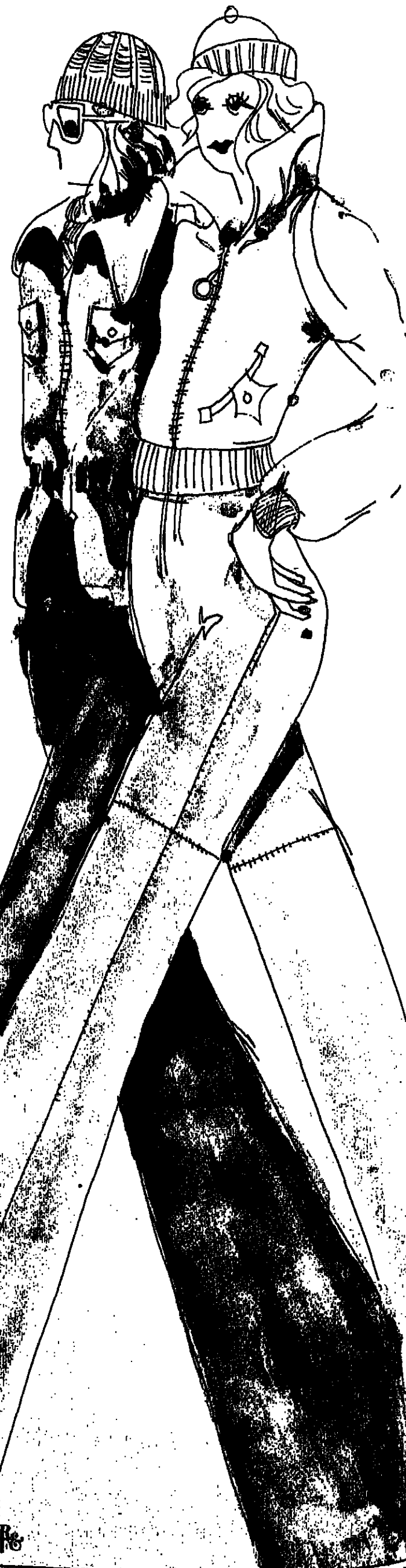
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...of weeks ago I bought
...grey mullet in the Car-
...and it proved inedible
...of the strong taste and
...of petroleum. This experience
...reports of mercury pol-
...in Haifa Bay fish made me
...to wonder if it's safe to buy
...at all.

...my question to the Min-
...of Agriculture's Fisheries De-
...ment, the head of which is Mr.
...Bar-Ilan. He supervises the
...of Israeli fishermen in
...and far-off waters, as well as
...business of raising fish.

...Bar-Ilan was most reassuring.
...to him, there is no dan-
...to the Israeli fish-buying public
...mercury poisoning (which
...in severe forms, can cause severe
...and brain damage). The re-
...of Haifa, he says, were
...and misleading. The ref-
...is to a Technion study, head-
...by Dr. Shmuel Yannai, which
...it called high mercury
...in three types of fish in
...Bay waters. The researchers
...urged that these fish be
...off the market.

...are not on the mar-
...Bar-Ilan contended in his
...with me last week. The
...affected fish, according to the
...study, is the type of group-
...in Hebrew *dakar haalaim*
...*gusaa* is its scientific
...name. Contrary to reports from
...this is not the common *dakar*
...the Israeli public knows by
...name "loam," Mr. Bar-Ilan told

"loam" we get in shops and
...is not *dakar haalaim*,
...*dakar* (*ephiphus*)
...a large grayish fish which
...in deep-sea waters far
...be industrially-polluted Haifa
...there is little likelihood, Mr.
...said, that we should find on
...commercial market the other
...group, the *dakar haalaim*
...*rock grouper*, from the
...Bay waters. It is known
...by its Arabic name "ta'ur."
...he said, is fished by
...fishermen for sport, not
...commercial quantities. It can be
...quinted, he said, by its brown
...and smaller size.

...Bar-Ilan was also not so
...by the quantities of mer-
...which the Yannai study found
...0.8 to 2 parts per mil-
...of methyl mercury in
...whereas, according to Mr.
...the maximum permitted
...U.S. Food and Drug Act is
...a couple of years ago there
...mercury-in-tuna scare in the
...States, with the government
...large quantities of the
...fish. This was done as a
...because tuna is an im-
...popular food in the U.S.,
...it has been a dan-
...people eating large quantities
...of fish imported into Israel for
...including tuna, is tested for
...at laboratories of the Min-
...of Health, which shares respon-
...for fish safety with the Ag-
...riculture Ministry. Labs of the in-
...periodic tests on frozen
...fish fillet, as well as fresh
...young fish brought in by Is-

...Even if there is no immediate
...danger to health, we should not be
...apathetic and ignore pollution of our

...Personally, I think the responsible
...government authorities — the Min-
...istries of Agriculture and Health —
...owed it to the public to follow up
...the Yannai report and make a state-
...ment to the consumers. One of these
...Ministries should have undertaken
...a survey of fish shops, particularly
...in the Haifa area, to make sure
...none of the mercury-laden types
...from the bay were reaching the mar-
...ket. Neither Ministry did this, nor
...did either make any statement to
...reassure the public, unless a jour-
...nalist specifically confronted it with
...the question, as I did.

...There is, by the way, some trace
...mercury (kaspit in Hebrew)



FISH AND POLLUTION

Marketing
with
Martha

...in virtually all sea fish. Mr. Bar-
...Ilan told me of an experiment in
...which an ancient skeleton of a tuna
...in the British Museum was tested
...for mercury — and it was found.

...The Yannai study in Haifa Bay
...also found mercury levels "very
...near and just above the safety
...limits" in two types of barracuda,
...commonly known here as "mellita."
...As for this finding, Mr. Bar-Ilan
...said that the Haifa Bay barracuda
...is most unlikely to reach the com-
...mercial market. (I would be wary if
...I shopped in Haifa open markets.)
...The bulk of our barracuda, or "melli-
...ta," come from vessels which ply
...waters five to fifteen kilometers
...from shore, Mr. Bar-Ilan told me.

'Preventing panic'

...He says there is no need for pub-
...lic panic, and, for this reason, the
...Agriculture Ministry refrained from
...publishing any reactions to the
...Yannai report. The reactions often
...backfire and serve to create the im-
...pression that there was cause for
...concern.

...Personally, I think the responsible
...government authorities — the Min-
...istries of Agriculture and Health —
...owed it to the public to follow up
...the Yannai report and make a state-
...ment to the consumers. One of these
...Ministries should have undertaken
...a survey of fish shops, particularly
...in the Haifa area, to make sure
...none of the mercury-laden types
...from the bay were reaching the mar-
...ket. Neither Ministry did this, nor
...did either make any statement to
...reassure the public, unless a jour-
...nalist specifically confronted it with
...the question, as I did.

...Even if there is no immediate
...danger to health, we should not be
...apathetic and ignore pollution of our

...waters. Mr. Bar-Ilan suggests, and I
...heartily concur, that we should take
...reports such as the Yannai study as
...a warning signal, and begin pressur-
...ing for strict control of industrial
...dumping. It would obviously be de-
...sirable for no wastes to be dump-
...ed into Haifa Bay, the Kinneret,
...the Kishon, or any other waterways.
...The ports should also be supervised
...strictly to prevent oil escaping
...into the sea when tankers are filled.

Isolated incident

...As a case in point of needless
...public panic, Mr. Bar-Ilan recalled
...the scare last September over St.
...Peter's fish (*amnos* or "musht") from
...the Kinneret which had been poison-
...ed. This was an isolated incident in
...which unscrupulous fishermen were
...found to be putting chemicals in
...the water to make the fish easier
...to catch. Altogether 100 kilograms
...of fish were affected, and, by the
...time the report reached public at-
...tention, the police had the matter
...under control and the poisoned fish
...were off the market. However, the
...memory lingered on. I must confess
...that until I spoke with Mr. Bar-
...Ilan, I had been avoiding St. Peter's
...fish. Like many people, I had a
...fuzzy recollection that something
...had been wrong with this fish, and
...wasn't going to take a chance.

...What about my grey mullet
...("bourri") with the petroleum taste?
...Those fish, Mr. Bar-Ilan speculated,
...probably came from near-shore
...waters polluted by industrial wastes.
...He did not seem to think, as I had
...imagined, that the trouble lay with
...oil tankers releasing wastes in deep-
...sea waters. "Bourri," he said, is par-
...ticularly sensitive to absorbing side-
...tastes.

...To be on the safe side, Mr. Bar-
...Ilan suggests avoiding bourri which
...is caught in the sea. Most of the
...bourri on our market today is grown
...in ponds. How do you differentiate?
...Mr. Bar-Ilan says that bourri which
...weigh over a half-kilo apiece are al-
...most certain to be from ponds. They
...are also the more expensive bourri—
...averaging IL8 a kilo or more
...in the supermarkets and better fish
...shops, compared with the IL4 a kilo
...shops, and the IL3.50 a kilo. On
...Mr. Bar-Ilan's advice, I bought the
...larger bourri at a Tel Aviv Superol
...recently asking if it came from
...ponds, and was told it did. I have to
...confess that I still detected a slight
...petroleum or perfume side-taste,
...though the fish was definitely edible.

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...of fish raised or caught by the
...Israeli fisheries, 9,000 are carp.
...A new carp product will soon be
...on the retail market, Mr. Bar-Ilan
...promises. It will be called "carphub"
...and it will be a ready-ground, spiced
...carp frozen in the shape of a sau-
...sage. It should be roasted over the
...fire like meat kebabs. Thruva is mak-
...ing it, and it should be for sale with-
...in a month.

...A new pond fish will make a
...major entrance on the local market
...this summer, Mr. Bar-Ilan says.
...Called a silvercarp in English, it is
...not a carp at all, but another fish
...altogether, which is called *casfi*
...in Hebrew for its silver colour. It is
...a large fish, a half kilo to two kilo
...in ponds, with some in the Kinneret
...reaching 13 kilo. It is a drier fish
...than carp, not for "gefilte" use. Its
...price, says Mr. Bar-Ilan, will be
...very low, comparable to carp.

...Apart from carp, our other popu-
...lar, cheap fish is *hukula* (hake). It
...is fished by Israeli vessels in far-off
...waters and brought here frozen.
...Imported frozen fillet (cod, etc.) is
...also cheap.

...Why aren't our fresh sea fish
...cheaper, when we've so much coast-
...line? According to Mr. Bar-Ilan, our
...sea fish will never be cheap "because
...the Mediterranean is not particu-
...larly rich in fish and the peoples of
...the Mediterranean area like to eat
...fish." He claims that sea fish are
...relatively expensive in all countries
...bordering on the Mediterranean.

Sardines suggested

...If the public is looking for a
...cheap, fresh sea fish this spring and
...summer, Mr. Bar-Ilan suggests Med-
...iterranean sardines. They usually go
...mainly to the canning industry, but
...the Fisheries Department predicts
...there will be a large supply this
...year and plenty will reach the con-
...sumer market fresh. They are
...especially good for frying, I am told.

...I have a few tips, learned from
...experience, about fish buying. Buy
...fish from an established shop rather
...than from wandering vendors. (My
...oil-polluted fish came from a couple
...of boys selling off a tray in the
...Carmel Market.) If it's a proper shop,
...you have somewhere to complain if
...the fish is bad.

...Some fish markets will clean the
...fish for you. If this is important to
...you, inquire first. This may entail a
...moderate extra charge, so ask.

...Use the fish as soon as possible
...after purchase. Fresh fish can be
...deep-frozen at home to keep until
...use, if you need to keep it more
...than a day.

...Experiment with different types
...of fish and different ways of pre-
...paration until you find what your
...family likes. I have finally learned
...to make crisp, deep-fried fish to my
...household's satisfaction, but it took
...a while as I experimented, unsuccess-
...fully, with grilling.

...There are many good fish restau-
...rants in Israel, some expensive,
...others not. If you really can't be
...bothered preparing fish at home,
...save that for your eating-out treats.

Martha Meisels

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FIGHTING FROM WITHIN

NOBODY would think of denying a man advancement in his job just because he is out of work for long periods of military reserve duty, and employers and society realize the need for an equalization fund to minimize the working-man's financial loss when he is called for service.

On the other hand, women are denied advancement opportunities because they may leave the labour force to raise their families — and society has not provided enough day nurseries and other services to reduce the working mother's economic burdens.

Aliza Tamir — the chairman and fighting spirit behind the Working Women's Section of the Histadrut Trade Union Department — used this analogy in describing one cause of discrimination against women.

"I think working women are as important to the labour force as, for instance, the reserves are to the country's security. Only about 35 per cent of the potential female force is working today, because men still prefer that women stay at home. With unequal pay, and with all the problems of getting proper care for the young children, many women yield to their husband's pressure and stay home."

Kept on as nurse

Mrs. Tamir was a registered nurse until she came to the Working Women's Section four years ago. When her own children were small, she was the only nurse from her whole graduating class who remained on the job.

"It wasn't easy. You depend on a maid, and she doesn't show up. My husband always shared the house-keeping with me, but there are still many husbands who don't — and the woman who has to carry the domestic burden alone finds it hard to go out to work."

Even when the husband agrees that his wife should go to work, her fellow-workers use the "woman's place is in the home" platitude to keep her from advancement.

Mrs. Tamir recently attended a meeting of 100 women electric company workers in Haifa; the only man there was the secretary of the company's workers' committee.

"He said women are limited in their advancement potential because of their 'biological tragedy' — those were his exact words. The home and family are more important to a woman than her job, he decided. This whole line of thought is very comfortable for the men, and unfortunately most women don't bother to fight against it."

Mrs. Tamir had a hard time keeping the women from attacking the secretary.

"Someone a little more skilled in diplomacy wouldn't have talked like that in front of 100 women who, incidentally, left their homes and families to attend an evening meeting. But other men also think the same way, even if they don't come out and tell us so."

Section's aim

The Working Women's Section tries to organize women, make them aware of their special problems, and encourage them to get on the workers' committees at their places of employment.

One of the major fights is for equal wages and advancement opportunities. Though the law requires "equal pay for equal work," a minor and insignificant difference between the man's work and the woman's (such as the man being required to move boxes in addition to his other tasks) is used to justify a difference of as much as 50 per cent in salary.

Actually, experts say it is healthier for a worker to get up from his work station for something like moving boxes — and there's no reason why the woman worker couldn't do the same thing.

In electronics, women who assemble tiny components — work which strains the eyes and requires great concentration — are considered "work-ers at simple, standard tasks," and receive substantially less pay than men who assemble larger components.

"They call the men 'production workers' and their total day's wages at starting level are about IL22, as compared to about IL17 for the women. The men need no more training than the women, and experts claim that the women's work is much more demanding."

As for unequal advancement opportunities, there is the well-known case of the secretary. A young man who comes into an office is immediately called an "administrative assistant" and ranked accordingly. The woman is, of course, a secretary. Training courses and other roads to advancement are also not as readily open to women. An acquaintance of mine claims to have been denied admission to a Ministry of Transport training course abroad because the investment in a woman — who might leave to raise a family — was less worth while than the investment in a man.

THE Working Women's Section urges women who have complaints about discrimination in pay or advancement to bring their cases to labour courts. The section tries to provide lawyers, witnesses and other help in such cases. However, Mrs. Tamir is also interested in seeing the law changed.

The same work

"Today it is hard to prove wage discrimination, because the employer can claim that the man and the woman aren't doing exactly the same work. I think we should use the phraseology of the American law; instead of 'equal pay for equal work,' the law should guarantee 'equal pay for broadly similar work.'"

Mrs. Tamir thinks the only way to fight for women's rights is through the existing power centres: the Histadrut and the political parties.

"That's where the Women's Lib people make their mistake. Even if they were a large movement, and ran for the Knesset, they could only get one or two seats. But if they were to make their voice heard in the existing parties, they could accomplish much more."

Women should demand 20 per cent representation in all elected bodies of the parties and the Histadrut, says Mrs. Tamir.

Women's Lib is making a mistake by attempting to work outside the establishment, Aliza Tamir, head of the Working Women's Section of the Histadrut, tells The Post's LEA LEVAY.

"To have 20 per cent of the seats reserved may sound like a kind of 'protection.' But it's the only way to get women into key positions. If Ben-Gurion hadn't insisted on one woman minister in the first cabinet, I don't think Golda Meir could have gotten to be Prime Minister."

She thinks women should boycott the elections if their demands are not met. "If we announced that women are going to boycott the elections, the men couldn't afford to ignore our problems any longer."

Mrs. Tamir is not worried when men refer to her as "the only woman in the Histadrut," and she is sorry many other women, because of their education, think they must be different in order to be feminine.

"I'm very proud to say that section pushed through the minimum wage of IL225 a month. Men didn't need it; most of them earned at least that much already. But women were working for wages of IL220." On an average, women earn 75 per cent of what men earn. In industry, they get 80 per cent of a man's wage; in services, 90 per cent.

Full equality, Mrs. Tamir still hasn't been reached in the sector of our economy. "But I believe in this fight and I think I can win it. I also think that I will be helping the woman develop herself as a person and that her role in society will gradually change with men and women becoming equal partners."

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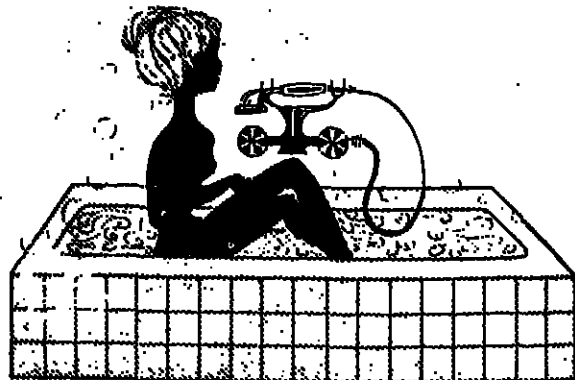
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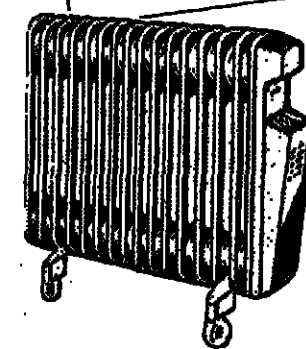
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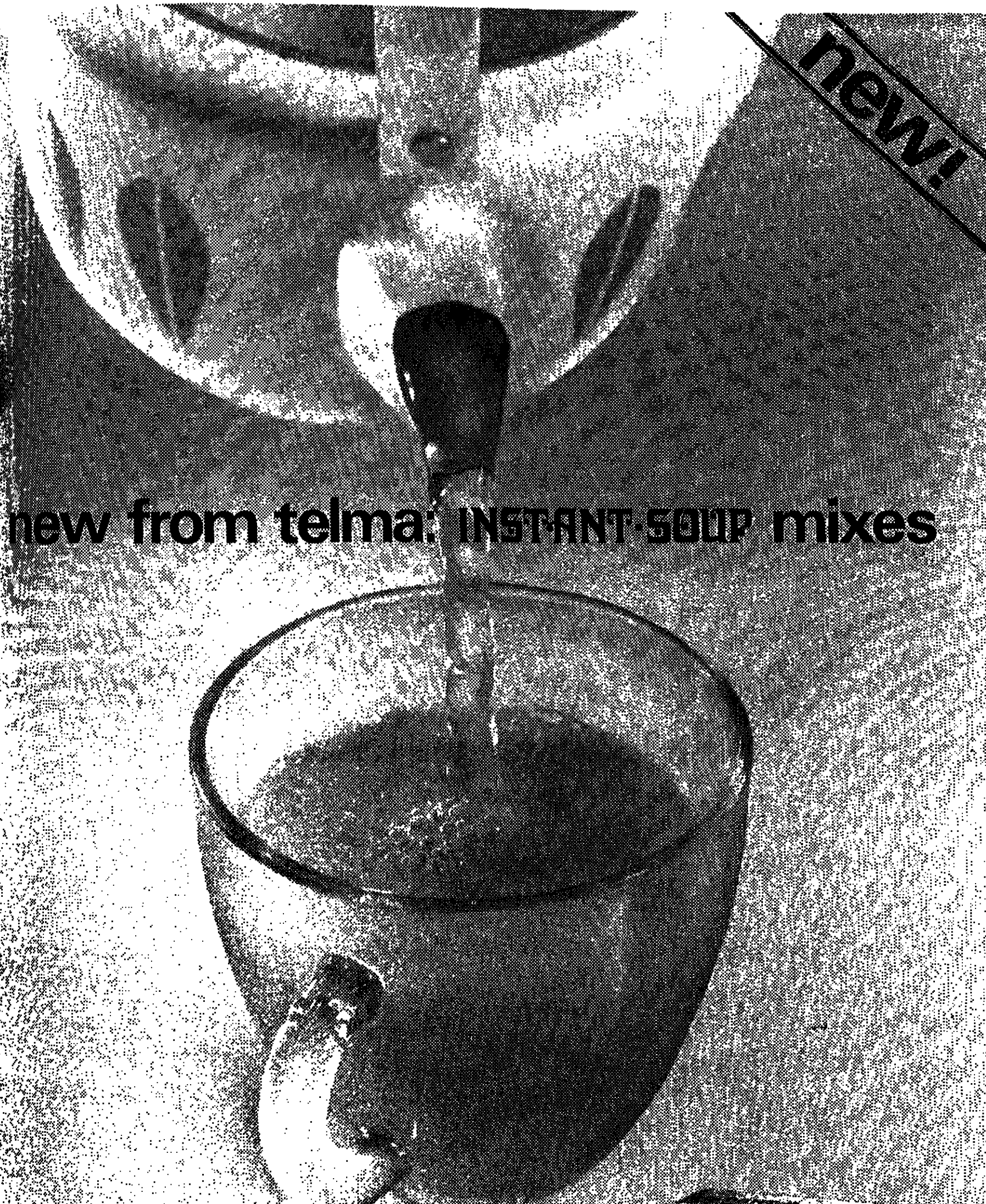
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Soviet Navy sailors snap photographs of a smiling Princess Anne aboard their destroyer in the Ethiopian port of Massawa. The only daughter of Queen Elizabeth II of England inspected ships of seven nations during her stop at the port, as part of a 12-day visit to Ethiopia which ended this week. (United Press International)

WELCOME HOME

PART of my welcome home stems from the greeting of a hitherto unknown granddaughter, newly imported from South Africa during my absence in England. Senior only by a couple of months, she is more than twice the size of the one left behind in London and seems to be quite a different species in spite of the close relationship.

Plump, blonde and placid in contrast to the other squirming dark, minuscule infant, who regards taking nourishment as a punishment imposed by unfeeling adults, our elder granddaughter obviously looks upon eating as a major pleasure in life. She divides her time almost equally between eagerly lapping up huge containers full of milk and large dishes overflowing with porridge mixed with cream cheese and other local delicacies, and sleeping, which she enjoys to very nearly the same degree and lapses into as soon as she has been topped up.

The onset of hunger, or even of some faint intimation that she may shortly begin to feel hunger, is the only factor that disturbs her equilibrium and then she lets forth a full-throated roar, reminiscent of a cageful of lions as the zoo keeper approaches with his buckets of newly slaughtered goats or whatever it is that lions relish most.

Her father, who seems in my prejudiced view to have only very re-



LIFE IN GALILEE By Hadassah Bat Haim

cently emerged from a similar state himself, handles her very gingerly and gives an impression of bewilderment somewhat like an enormous shaggy dog directed by mistake into a kennel designed for a fox terrier, and there confronted with the right-ful tenant's inconsiderable offspring. Any signs of her consanguinity, no matter how rudimentary or uncouth, are noted by him with astonished appreciation.

Her noisy belches, accompanied by smiles of blissful satisfaction indicative of an engorged stomach,

WEE WOMEN

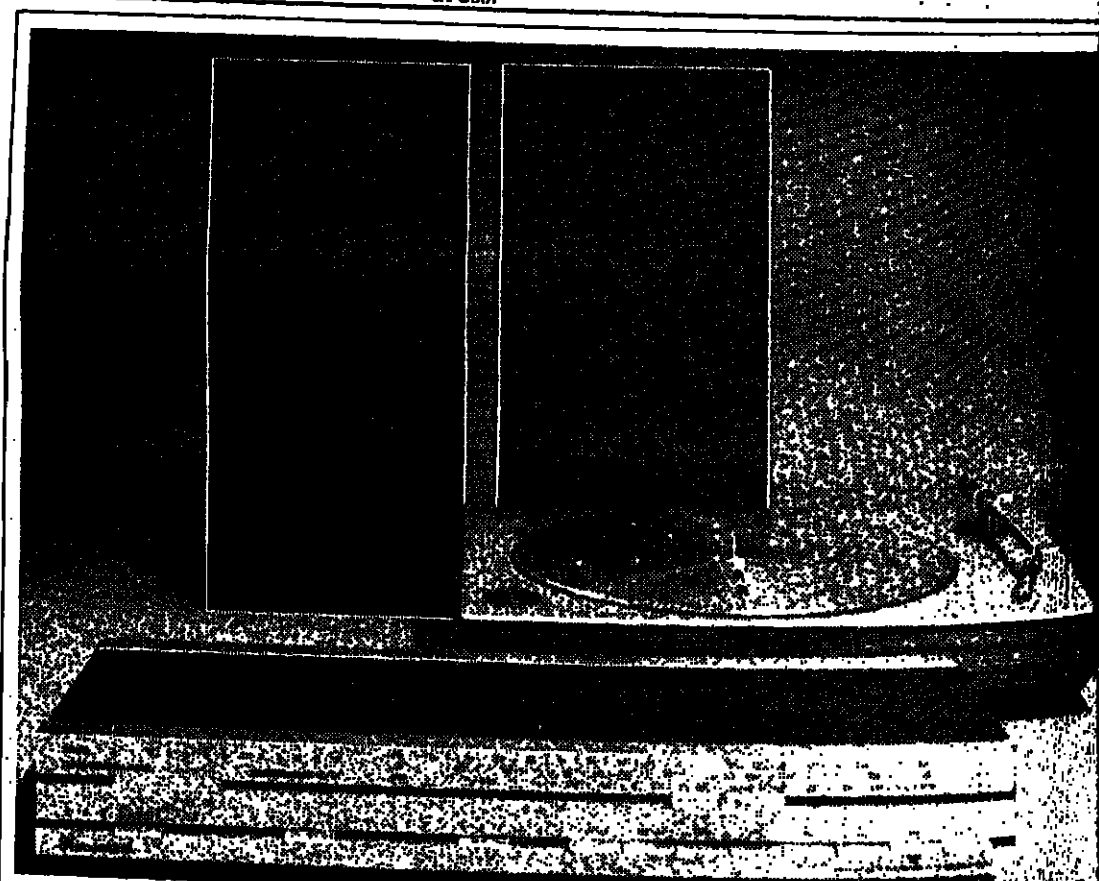


"You should remember which anniversary this is. We were married the year I bought this dress."

are greeted with as much gusto as if they emanated from the Empress of China at a banquet. His enslavement is complete; he stands alert, ready to interpret every grunt and sigh into a command to be changed or lifted or eaten. He obeys them with far more docility than he has ever shown before in response to any command either from his mum, or, to be understood, from the mother.

Her mother, in all other respects a sensible and practical woman, is just as besotted, and later the child's every glance, wise and witty comments, fierce in the implementation of familial rights that when around, mere access to the almost impossible.

She is also convinced that and she alone, is capable of mentoring her niece's and understanding the fleeting expressions and obscure gestures which we all study so avidly. The truth is that, by virtue of her perception and length of service, function could be left, safely exclusively, to me.



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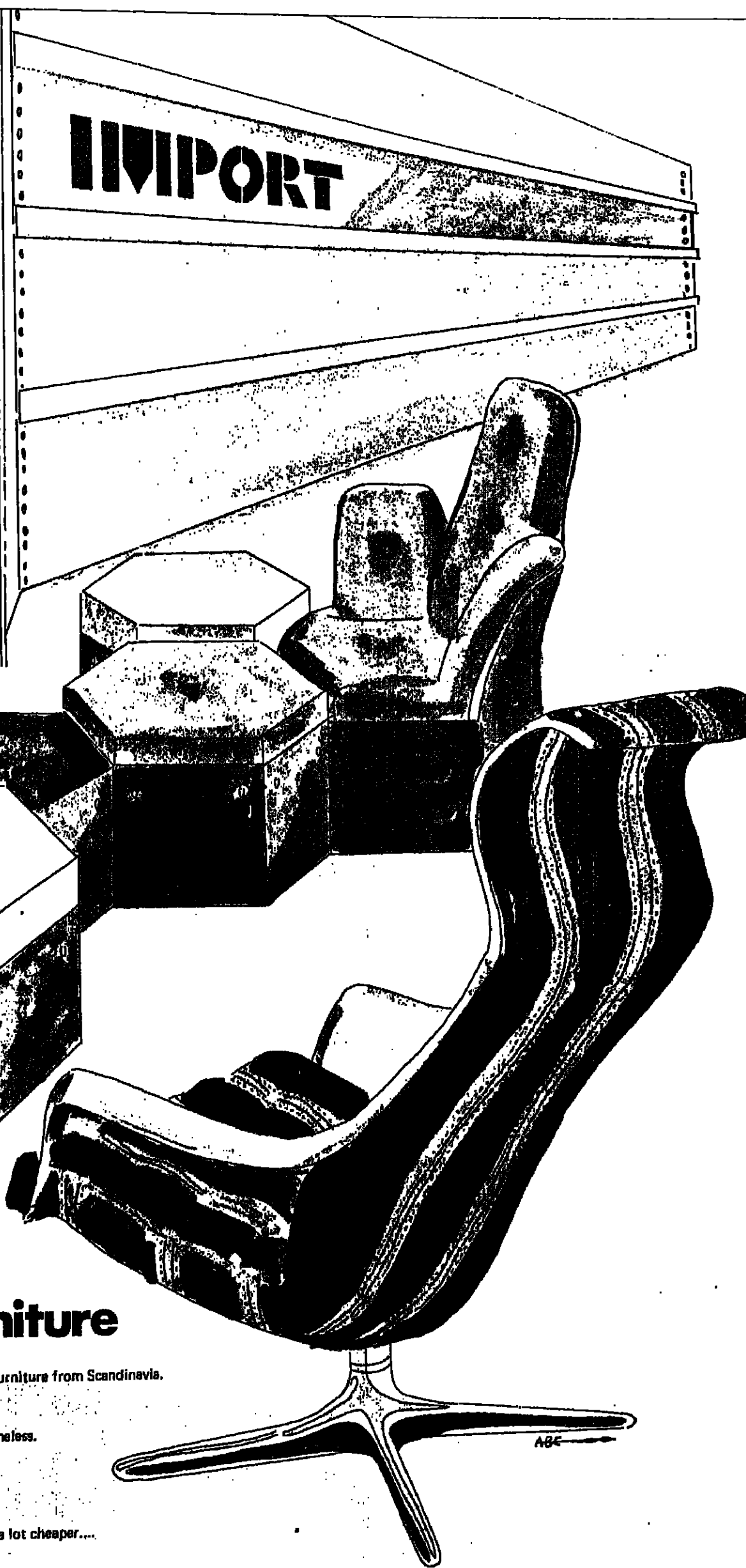
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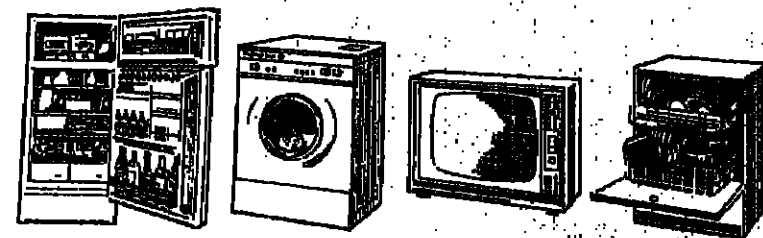


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Quo Vadis (an unfortunate title, with its pseudo-learned word play) is undoubtedly the Theatre's first serious show ("Co-Estimate," "Days to Come"), but differs from its predecessors by dealing not with a political problem, but with the political establishment. The theme is the government coalition system which is the Rabbinate control over its private lives.

The show is based on a book by Shmuel Aloni, fighter for an extraordinary, who tried

embarrassed Han Dan turns to the audience with the question: Is everybody in the theatre Jewish, and are there any non-Jews, who are not allowed, according to the *halacha*, to participate in communal activities?

After this promising opening, which sets the tone for things to come and was greeted by the opening night audience with a gale of laughter, the show began to falter, and kept faltering, off and on, to the end. For one thing, the quality of the writing is poor.

discussion. There are such attempts (the religious discussion of Tanya Komarov is one of them) but they are flawed by the marked lack of enthusiasm on the part of the east, an attitude which stands out in contrast to the previous documentary shows presented by the same theatre.

However, my objections to the show go far beyond that, and concern the basic approach to the subject it tackles. It is too narrow an approach, and also too shallow, resulting in a failure to really come to grips with the problem. In its attack on the politico-religious establishment, the show nowhere draws the line between the establishment and religion as such. As the writer and

with the words: "I entered the *milke* as the Christian woman named Tanya Komarov, and came out as the Jewess Ruth Vilnay." The statement is obviously meant to get a big laugh, which indeed it gets.

Let us take a closer look at that statement. The woman went through the ritual of conversion not of her own free will, but because she was forced into it by the Rabbinate, and the ritual was to her therefore meaningless, and perhaps even repulsive. But a woman who sincerely wanted to embrace Judaism might make the same choice with a sense of pride and achievement.

We live in a curious world. "Status Quo Vadis," an attack on the Labour Party, is be-

ing shown by a theatre sponsored by the Haifa Municipality and its Labour Mayor. Which is broadminded and tolerant, and in keeping with the prevailing Israeli practice, whereby all shows of protest are in one way or another subsidized by the Government.

This is our own form of cultural totalitarianism, a most benevolent totalitarianism to be sure but quietly working to stifle attempts at creating a theatre of social awareness which is a necessity in a democratic society. No wonder that the same kind of show is popular throughout the world, which is wholly unknown here. With us everything is so cosy, we are such a big, happy family. It makes one want to stand up and scream!

Those who made "Status Quo Vadis" did not intentionally do away with aesthetic values; they must have tried, but those values largely eluded them. For one thing, they would expect in a show of this kind brilliant language, clever sayings exploding on the stage to ricochet off the audience. One would also expect amorous undertones which would bring out in full abstinence the problem under-

[illegible]

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FRIDAY, FEBRUARY 23, 1973

A revealing look at New York

Radio Review by Ze'ev Schul

YANNA Zemer's weekly "Jewish Viewpoint" (Army Program, Friday, 1230) remains a gem in the highly competitive sphere of short-short talks (see also, Linyeh and others). This week Ma Zemer focused on "Greatest Jewish City in the World" — an album with text by Harry Golden. She borrowed from Tel Aviv's Mayor Rabinowitz the presentation copy for his New York City number, Mayor Lindsay, the latter's visit to this city.

Zemer confesses to an irrational love of "that damn city." It was evident in her review of the album and the morsels she dug out for our delectation. We hadn't known that all New York schools close on the 14th of Adar. Not as a token of respect for the more than two million good Jewish burghers of the city, but simply because such

a large percentage of the teachers are Jewish. Ditto social workers, not to mention some 15,000 postal workers (who would be welcome here, although I suppose we wouldn't be able to offer them much in terms of wages — how I'd love to have a postman who can read Latin characters. Mine can't; he just guesses).

There is even a Jewish fire brigade bearing the proud name *Ner Tamid* ("Eternal Flame"). *Mayim Besasson* ("Joyful Water") might have been more apt. And why is there no Jewish mayor in New York? Because a guy eating borshst and blintzes makes more of an impression on the Jews than a Jew doing the same thing.

This year's "Irishman of the Year" also happens to be president of the Association of Yiddish-speaking Irishmen. Need it be said? He is a good, kosher, clover-leaf Jew.

Now, all this may be a lot of

literal Hebrew translation, plus appropriate comment by Mr. Banai.

We enjoyed the show, and wonder this isn't too good a series to be wasted on a Friday afternoon when most of the housebroken male Israelis I know are either out weeding their gardens, washing the family car or catching up on all the shtetas they missed earlier in the week.

IT isn't very often that we are treated to as penetrating an insight into aspects of this country's recent history as the first instalment of "Defence: 1910-1928" (First Programme, Saturday, 1205). The panel, led by "Hashomer" veteran Pinhas Shneerson, included IZL commander Shlomo Lev-Ami, Hagana commanders Yosef Avidar and Meir Pa'il and the historians Dr. Yehuda Bauer and David Nir.

The programme suffered from one bad technical flaw: it wasn't always possible to tell the voices apart (and most of the time they remained unidentified). This was a matter of major importance, since who said what made a big difference to the audience. The IZL representative, for instance, could legitimately present his side of the coin, but certainly could not claim to be presenting objective history.

phase of the War of Liberation still very much in the form of an underground movement, incapable of fielding the large units called for by the new military situation. A fascinating even if rather disjointed chapter of history. Since a follow-up, intended to bring us up to date through the War of Independence and other campaigns, was promised, we would have appreciated it had somebody told us when the second of the two instalments is due.

WHAT is eating the Israeli citizen? Nothing much — if "Direct Dialling" (Second Programme, Wednesday, 2205) was to be regarded as an indicator. Unfortunately the questions — and the answers by three "experts" — were not on a sufficiently high level to qualify it as such.

Samples included one query concerning the much-talked-about international fuel crisis and what possible bearing it could have on Israel. Shlomo Shamgar suggested that one extreme solution by the United States would be a revival of "gunboat diplomacy." He went so far as to quote the "precedent" of the U.S. Marine landing on the shores of Tripoli 135 years ago.

A cook wanted to know why the Ministry of Health made a habit of announcing impending inspections of kitchens and restaurants some three days in advance. The best explanation Dr. David Yarom had to offer was that the Ministry was not a police outfit and that its task was partly educational.

Afternoons with The Tube

PHILIP GILLON'S TELEREVIEW

Another drama I saw in English (gratefully) featured a stupid South African lass named Susan who had left the train tickets at home, but managed to get them by departure time. "Mannix" is more exciting.

All in all, I can see that, if I am not disturbed by other chores, I will be able to spend the whole day happily in front of my idiot box, absorbing education, information and entertainment, with a smidgin of instruction thrown in.

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from a weirdie called Dr. Halfbaked. Dr. Halfbaked is a crazy, zany, clumsy, half-witted absent-minded professor, who conducts experiments with the aid of an assistant even more moronic than himself. He was interviewed by a Miss Jones, apparently Educational TV's stereotype of an Israeli woman reporter, wearing a large hat, large spectacles and a camera, and spouting gobs. He showed her films of his ancestors Cleopatra Halfbaked, Eric Halfbaked the Viking, Robin Halfbaked of Sherwood Forest, Don Halfbaked of La Mancha, Ludwig von Halfbaked the composer, Sherlock Halfbaked the detective. In places it was very funny indeed, although somewhat laboured.

Some snobs may deplore Professor Halfbaked's Bronx (or Brooklyn) accent, but I don't see why everyone has to talk like the BBC. Incidentally, I liked the way he insinuated a few lessons about the use of the active and passive tenses into all his adventures.

In another lesson in English there was a courtroom scene, but it was well below Perry Mason standard. The witness, a babbling Londoner, blew the accused's alibi skyhigh, merely to prove that she could talk precise and affected grammar. Even Hamilton Burger, the dim-witted District Attorney, could have cross-examined her to a standstill.

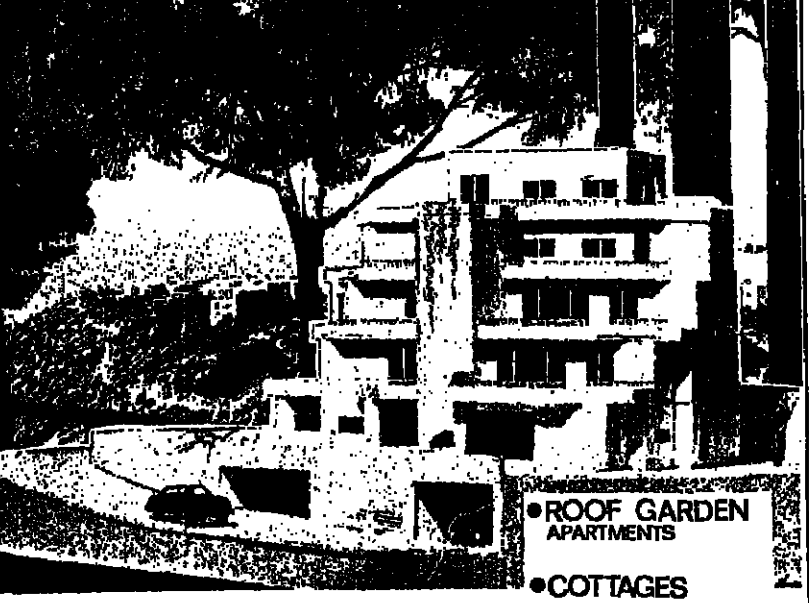
In grade five English, the same gushing English girl went to buy things in Mr. Jones' shop, and described all his products as "nice" — my old Scottish teacher would have laid into her with his bamboo for such a misuse of a word meaning fastidious, punctilious, delicately sensitive. I hope that our sabbas are not going to roam the world finding the Mona Lisa and other treasures "nice."

By the time he had finished, the interviewer was looking at his saint's feet, and was obviously finding that they had turned to clay.

FRIDAY night's play, "To Be in Another Place" based on a story by Moshe Shamir, was one of the best we have had: sensitive, subtle, always interesting, and very, very sad. Raphael Klatsky gave a wonderful performance as the old railwayman being put out to grass, at the same time as his daughter was beginning to sow her wild oats; the contrast between age and youth was impeccable.

We were left agonizing for the poor old codger when he lost his job and the brat presumably left him. But I couldn't help wondering who was going to get his villa in the end — I suppose the chairman of the workers' committee was after it; that was why he wouldn't help the old man against the management.

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Transportation - by public buses 25, 26, 27, 50. Free transportation on Mondays and Wednesdays from 10.30 a.m. to 12.30 p.m. - Tadmor, Shimon, Accadia, Valdivia, Samson, Asor, Dan, Tark, Deborah, Aviv, Ami Shalom, Bazel, For Further Details Tel. 45111. Public Relations Dept.
Bar-Ilan University: daily, for free transportation please call public relations. Tel. 757491.
Herta and Paul Amir Building (Tel. 525-1111)
Hadasah Club, Youth Aliya office, 239 Rehov Herzl, Tel. 4351, 5691.
Yehuda Sirony exhibits his original drawings for the first time. Open daily: 10 a.m.-1 p.m. 4-7 p.m. 8-10 p.m. Sat. 11 a.m.-1 p.m. 4-8.30 p.m.
• BEROVOT
Weizmann Institute of Science, conducted tours, Sun. to Thurs., 10 a.m. and 2.30 p.m.; Fri. 10.30 a.m. only; starting from the lobby of the Charles Clore International House.
Organ Music by Philip Regav every Saturday at 10.30 a.m. Y.M.C.A. Auditorium. Public Welcome.
Meisels Malka, 8.30 p.m. at Hachal Shimon, 58 Rehov King George.

the israel museum, jerusalem
THIS WEEK AT THE MUSEUM
Sunday, Feb. 25, 1978
8.15 p.m. for youth
8.30 p.m. for adults
Tuesday, Feb. 27, 1978
4.30 p.m.
6.00 and 8.30 p.m.
Wednesday, Feb. 28, 1978
8.00 p.m.
9.15 p.m.
Thursday, March 1, 1978
4.00 p.m.

CONCERT - the Harp
Judith Libar and Patti Lieb, harp;
Uri Shoham and Bezalel Aviram, flute
Works by J.S. Bach, W.F. Bach, J.P. Rameau, C. Salzedo, C. Debussy, G. Migot, H. Berlioz
Tickets: 11/- and 8/- at Ophana, and on evening of concert at the Museum
Concert for Youth: explanations by Shlomo Tishar (Tickets: 11/- for Youth)
ART FILM: Sir Kenneth Clark "Civilization" (in colour)
"The Workshop of Nature" - Landscape painting in the 19th cent.
Introduction (Heb.): Miss Nedra Yalir
Free to Museum members and students
ART FILM CLUB
"The Red Desert" (Italy, 1964)
By Michelangelo Antonioni. With Monica Vitti. 8.30 performance for members. Remaining seats will be sold to non-members after 8.30 (tickets will be sold starting Sunday for current week).
GALLERY TALK (Heb.)
In the exhibition "Inscriptions Reveal"
Dr. Ya'akov Meshorer
COURSE IN ART HISTORY (Heb.)
"Art since World War II as seen by Raffi Lavie" (C) "Visual art and music: the element of spontaneity" Mr. Raffi Lavie, painter and art teacher
Tickets: 11/- (Non-members: 11.50)
After the course
ART FILM: Sir Kenneth Clark's "Civilization"
"The Workshop of Nature"
YOUTH WING FILM CLUB - Special film at the film making exhibition
"How to Make an Animated Film" For children aged 6-12.

EXHIBITIONS
Travelers to the Holy Land - prints and drawings, 18th-20th cent. in memory of Hermann Meyer (Cohen Hall). Inscriptions Reveal (Goldman-Schwartz Hall)
Pleasant - his graphic work in the Israel Museum Collection (Spectus Hall) till March 4.
Henri Friedlander - typography and lettering (Library Hall)
Film making (Youth Wing)
Puppets (Youth Wing)
Tomb Offerings from Gezer - Special exhibition (Rockefeller)
SPECIAL EXHIBIT
Two relief fragments from Persepolis, Iran, 6th cent. B.C.E. Vincent Van Gogh - The Anchored Boat. On canvas. Lent by the Van Gogh Foundation, New York from March 1
YOUTH WING
Filmmaking Exhibition - Activities and participation in closed circuit TV programmes. Sun., Mon., Wed., Thurs. 3-5 p.m.
Courses for youth (high-school age only) and adults: Registration on Sun., Mon., Wed., Thurs. 2-4 p.m.
VISITING HOURS
Sun., Mon., Wed., Thurs. 10 a.m. - 6 p.m.
Tues., Shrine of the Book: 10 a.m. - 10 p.m.
Museum: 4 p.m. - 10 p.m.
Rockefeller Museum: 10 a.m. - 6 p.m.
Fri., Sat. 10 a.m. - 2 p.m.

Black Angus Steak House
THE LEADER IN Rib and Rump Steaks T-Bone Steaks
Giant Prawns with Chinese Rice Boenweers - Shishlik - Pizzas and our special Cannelloni and Goulash.
We are opening our "Milky Lane" specialising in Waffles - Pancakes - parfait ice creams - Double thick milkshakes - Iced coffee floats and Milkshakes.
35 Rehov Sokolov, Ramat Hasharon
Open every day, 9 a.m.-midnight

יומא לתרבות נתקדעת
11.11 series
Saturday, February 24, 1978
victor yoran - cello, avigdor zamir - violin
the "israel woodwind quintet"
works by J.S. Bach; Arnold, Ravel, Pärtos and first performance in Israel of theodorakis' sonatas for violin and piano.

ATTENTION ENGLISH SPEAKERS IN HOLON
DR. A. ANKORION
Member of Knesset
will speak in English on
ISRAELI POLITICS
WEDNESDAY, FEBRUARY 28 at 8.00 p.m.
at The Labour Party, 84 Rehov Ariesorov, HOLON
ALL WELCOME

THE NEW BUILDING (27-29 Sd. Shaul Hamalech, Tel. 525-1111)
NEW EXHIBITION
The graphic work of Antoni Clavé (Zach Hall).
OTHER DISPLAYS
Photographs by Isha (Graphic Hall)
From the Museum Collections (Meyerhof Hall)
THE HELENA RUBINSTEIN PAVILION. Closed for preparations for new exhibition.
The Helena Rubinstein Art Library (in the New Building) open: Sun.-Thurs. 10 a.m.-1 p.m., 4 p.m.-7 p.m. Friday: 10 a.m.-1 p.m.

EVENTS
CONCERT (Leon and Mathilde Rezanetti Auditorium)
Yuvai-Trio (Yonathan Zak - piano; Uri Pankas - viola; Simca Heled - cello)
Songs by Haydn (No. 26), Beethoven ("Ghost" op. 7, No. 3 Schubert (op. 90)
FILM (Mally Kaufmann Hall)
Mutiny on the Bounty (U.S.A., 1962). Director: Carol Reed
("The Third Man"), with: Marion Brandt, Trevor Howard
CONCERT (Leon and Mathilde Rezanetti Auditorium)
The Israel Chamber Ensemble
Noam Sherif - conductor; Yonathan Zak - piano
Handel (Water Music), Mozart (Piano Concerto, K. 595, Soter (Ricercare), Elmdemith ("Damon" Suite)
CONCERT (Leon and Mathilde Rezanetti Auditorium)
New Immigrant Artists (4)
Locatelli (Sonata in D), Beethoven (Sonata op. 40, No. 2 Schumann (Adagio and Allegro), Shostakovich (Sonata op. 10, No. 3)
The "New Immigrant Artists" series is organized by the Tel Aviv Museum, the Tel Aviv Municipality, the Jewish Agency and the Association of Newcomers from the U.S.S.R.
LECTURE (Mally Kaufmann Hall)
Dr. Yonathan Zak: How to Listen to Music (Bruckner)
Lecture organized in cooperation with the Israel Philharmonic Orchestra and the Tel Aviv Municipality.

The concerts are organized in cooperation with the Culture, Youth and Sports Department of the Tel Aviv Municipality.
Tickets to all events available at the New Building. For concerts also at Union, 118 Sd. Shaul Hamalech.
VISITING HOURS (both buildings)
Sunday, Monday, Wednesday, Thursday: 10 a.m.-1 p.m., 4 p.m.-7 p.m.
Tuesday: 10 a.m.-1 p.m., 4 p.m.-10 p.m.
Friday: 10 a.m.-1 p.m.; Saturday: 8 p.m.-10 p.m.

Deutsche Botschaft Kulturzentrum
KARL HOCHER
Lecture on
NEW TENDENCIES IN GERMAN LITERATURE
Wednesday, January 28, 1973
8.30 p.m.
Lecture and discussion in German
Free reserve your seat Tel. 231370
Kikar Malchei Israel Tel. AVIV

KOLO
THE NATIONAL YUGOSLAV BALLET
10 DANCERS AND SINGERS
TEL AVIV - Mann Auditorium - March 5 & 11 - Gala Performance at 9 p.m.
GIVAT HAIM, Givat Haim, Tuesday, March 6 at 8 p.m.
HAIFA - Armon Wednesday, March 7 at 9 p.m.
YIFAT - Yifat Monday, March 12 at 9 p.m.
AYELET HASHAHAR - Rishonim Tuesday, March 18 at 9 p.m.
NETANYA - Sharon, Thursday, March 15 at 9 p.m.
JERUSALEM - Binayoni Ha'oma Saturday, March 17, Gala Performance at 9 p.m.
Tickets for organized groups and reductions from: Loan Agency Tel. 231655, Tel Aviv.

SHERATON-TEL AVIV HOTEL
Every Wednesday at 8 p.m. Fashion Show, Tea and the full Night Club Floor Show.
Every Saturday at 8 p.m. - the best dancing in town and the full Night Club Floor Show.
11.15/- per person (including taxes)
Sheraton-Tel Aviv Hotel

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Belt Agnon, Journalists' House 37 Rehov Hillel. Tel. 224352. Adjacent car park. Open every evening from 7 p.m. except Friday.

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THE REAL T-BONE STEAK PIZZA PANCAKES
YOU'VE BEEN LOOKING FOR IN ISRAEL ARE AVAILABLE ONLY AT
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RESTAURANTS
NETANYA: Tel. 088-81182 on the Haifa-Tel Aviv Road 15 km. towards Tel Aviv from the Rehov crossroad, at the "Sofar" station)
RAVATZOR: Tel. 085-87242 on the Afula-Tiberias Road
THE BEST OF THE FAMOUS SOUTH AMERICAN COUSINE

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Enjoy Sheraton's generously loaded Buffet tables - eat as much as you can - and after dinner visit the Magic Carpet Night Club. One all inclusive price: IL\$9.- (including taxes)
★ RIVKA ZOHAR
★ DUDU ELHARAR
Star of "The Sephardi Garden"
★ THE SHERATON Dance Band
led by Miko Harris
Every Wednesday at 8 p.m. Fashion Show, Tea and the full Night Club Floor Show.
Every Saturday at 8 p.m. - the best dancing in town and the full Night Club Floor Show.
11.15/- per person (including taxes)
Sheraton-Tel Aviv Hotel

HAIFA Municipal Theatre
HEFEZ
Sat., Feb. 24, Nachman, Tel Aviv
Sun., Feb. 25, Tel Aviv
CRIME AND PUNISHMENT
Heb. Feb. 24, Sat., Feb. 25, Safed, Feb. 26
THE ICEMAN COMETH
Jerusalem, Feb. 28
Nifal Omerot Le'am Migdal Ha'omok Thurs., Mar. 8
Comer performance THE EFFECT OF MAN-IN-THE-MOON MARIGOLDS
Wed., Mar. 7, Thurs., Mar. 8
STAGE 2 STATUS QVO YALDIS Documentary Review
Haifa, Hebrachid, Mar. 21, Wed., April 2, Ezyon, Feb. 27

THE CAMORI Theatre
THIS EFFECT OF GAMMA RAYS ON MAN-IN-THE-MOON MARIGOLDS
Tel Aviv, Feb. 24, Sat., Feb. 25, Safed, Feb. 26
CRIME AND PUNISHMENT
Heb. Feb. 27, Tel Aviv, Mar. 7
JACOBY AND LEIDENTAHL (temporary name) Jerusalem, Feb. 24, Sat., Feb. 25, Tel Aviv, Feb. 25, Thurs., Feb. 26
STAGE 2 STATUS QVO YALDIS Documentary Review
Haifa, Hebrachid, Mar. 21, Wed., April 2, Ezyon, Feb. 27

Habimah
TO CATCH A THIEF
Tel Aviv, Large Hall, Sat., Feb. 24, 8.30, Sun., Feb. 25, 8.30, Tues., Feb. 27, 8.30
VIRGO
Tel Aviv, Small Hall, Sat., Feb. 24, 8.30
THE ASPEN PAJERS
Tel Aviv, Small Hall, Sun., Feb. 25, 8.30, Mon., Feb. 26, 8.30
BRIDAL CANOPY
Jerusalem Theatre, Sun., Feb. 25, Netivot, Mon., Feb. 26
Habimartof TO DIE OF LAUGHTER OR LOVE OF THE HANOMAN
Fri., Feb. 23, 10.00, NIGHT OF THE MURDERERS
Sat., Feb. 24, 8.00
Box Office Tel. 238749 Tel Aviv

Inbal Theatre
THE PEARL AND THE CORAL
Music: Menahem Avidon
Choreography: Sara Levi-Thanal
Stage and Costumes: David Sarir
JERUSALEM "KHAN" Wednesdays, 9.00 p.m.
Special Programme for Tourists
YAHUD, Mon., Feb. 26, Omerot Le'am
RISPON, Beit Ha'am, Sat., March 3, 8.30
TEL AVIV "BEIT ARLOZOROV" (Ohal)
Tuesday, March 6, 8.30
L.D.F. Mon., March 12

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Ex. 7.20
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02-228809

Israel Theatres
Haifa Municipal Theatre
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CL. ADVY (But Don) Wed.